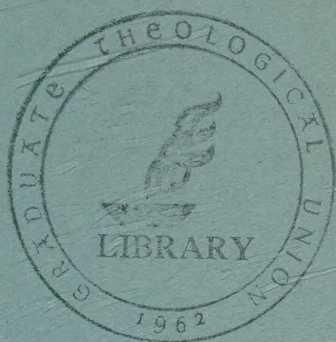


Offenders and Society

The Franciscan



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The Society of Saint Francis

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Minister General : Brother Geoffrey S.S.F.

THE FIRST ORDER OF THE S.S.F. EUROPEAN PROVINCE

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Pax et bonum.

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Brother John Charles on mission, with friends.



Offenders and Society



THERE are countless ways of offending within society and not all of them are criminal. They range from the boorish (smoking in a no-smoking carriage) through the amoral (vandalism, tax-dodging, prostitution) to the potentially life-shattering (drunken-driving, assault, murder). Today there is probably less consensus than ever before as to what constitutes an offence ; accordingly there is less consensus as to how society should respond to its offenders.

Fresh questions need to be asked about what society can and should do in this respect. Two of the articles in this issue give clear insight into the importance of environment in the making or unmaking of those who offend against society. To see why a wrongdoer does wrong is not to excuse the wrongdoing ; but it is to begin to see more clearly how both offender and offended against can best be helped and protected. The two other articles sharpen our thinking as Christians by challenging us to think through some of the principles at stake.

At a time of cuts all round in social services it is dangerously tempting to see our approach to offenders as ripe for corner-cutting. Hang 'em and flog 'em seems an easy way out. But it is also to forget that how a society treats its offenders is always a good indicator of the overall health of that society. Jesus seemed to expect some of his listeners to be visiting prisoners (Mt. 25 : 36). More than just visiting was called for—it was to be an expression of society's continuing care even for its wrongdoers. As Jesus made clear, the offenders were not the only ones under judgment.

The Minister General's Letter

My dear friends,

I am writing this letter to you from the Pacific Province in the steamy heat of Honiara. On my way here I broke my journey in Calcutta to conduct a retreat for the Brothers and Sisters of the Epiphany and also to see the small Third Order group which is emerging there. I was in Calcutta shortly after Mrs. Indira Gandhi's sweeping return to power in the election and at the time of Russia's advance in strength into Afghanistan which has led the world to the brink of war. These are grave days when the build-up of world armaments, the situation in Iran and Russia's move towards the Persian Gulf, together with the worsening economic situation and unemployment, all point to a major conflagration.

It is against this background that we are planning a Conference of The Society of S. Francis to take place at the Hilfield Friary 29 May—4 June, 1981. The theme of the Conference will be 'The Gospel Now'. For the remainder of this year and until the Conference the brothers and sisters of our three Orders will be preparing intensively and addressing themselves to a number of questions put out by the Ministers' Meeting in January.

While I was in New Zealand recently I was asked very directly by a young priest what I thought of the Church in New Zealand. I gave him some sort of answer but it started me thinking. It seemed to me that the situation could best be summed up in S. Matthew xvii : 14-20. Jesus and the three disciples were on their way down the mountain after the experience of the Transfiguration to be confronted by a man who implored Jesus to heal his epileptic son. He had asked the other disciples and they had failed. Jesus immediately healed the boy and the devil left him. Afterwards the disciples asked Jesus privately, 'Why could we not cast it out?'. He answered, 'Your faith is too small'. There is the stark contrast between the failure of the disciples and the power of Jesus who does the will of God. People today have a great attraction to Jesus, but they are disillusioned by a Church which professes to carry on the work of Jesus but is unable to do the works of power that he did, and which in many cases no longer believes it can or should heal the sick. We see a Church offering good advice but having no power. Jesus pin-points the trouble—'Your faith is too small'.

Part of any renewal of the Church must be the recovery of its commission to heal the sick. To say this is in no way to denigrate the medical profession for the skill and work of the doctor is a part of the divine healing. Ecclesiasticus 38 puts it well :

‘ Honour the doctor for his services,
for the Lord created him.

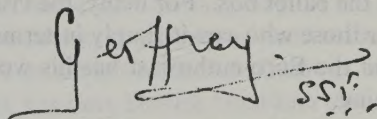
His skill comes from the Most High,
and he is rewarded by Kings

The Lord has created medicines from the earth
and a sensible man will not disparage them ’.

The Church must see that its main work is not to achieve relevance by desperately clutching at the latest political slogan, be that human rights, or liberation theology, or black power, or Marxism. The Church must show, in deeds even more than in words, that it has the power to continue Christ's work of bringing wholeness, the healing of body and soul, creating new beings. We will be able to do this when we recover our faith. And the way to recover our faith is to act in faith—faith is lost by not using it. It is the paradox of faith that in humility and obedience real power is found, and that in self-giving true lordship is exercised.

Our exercise as a Society this year will be not only a new examination of the Gospel to attempt to hear what it is saying to us, but also a more courageous attempt to put the Gospel into practice and to wrestle with the ‘ hard sayings ’ of Jesus in faith. It must surely also mean an active sharing in the ministry of healing and reconciliation which is at the heart of the Gospel.

May Christ give us grace to live the Gospel.



Minister General.

The least pain in our little finger gives us more concern and uneasiness than the destruction of millions of our fellow-beings.

WILLIAM HAZLITT (1778—1830).

Chronicle

Brother Anselm writes :

EUROPEAN PROVINCE I am writing a note about the European Province of our Society, I have not left the Province to do so, and yet I am not in Europe. So, where am I ? Well, you needn't look for the answer to that conundrum printed upside down on the back page—if you haven't thought of it, I will tell you. I am the guest of the brothers at the Friary of S. Francis and S. Clare, Mtoni Shamba, Dar es Salaam, Tanzania. Perhaps I rate a little higher than a guest, as Brother Hugh is on leave in England and I have the privilege each day of presiding at the holy eucharist in the friary chapel. As they say in this part of the world, ' On the third day, give your guest a hoe '.

So, we have upwards of a hundred brothers and sisters in our province, all but a handful live and work in the United Kingdom, that handful is in East Africa—and the province is called European ! What nonsense it all is, what pretentious humbug ! Should we embark on yet another search for the name of the province, once English (until we ventured into Ireland, Wales and Scotland)—then ' European '—even, for a while ' of Europe ' ? Should we just shrug our shoulders and resign ourselves, with the implication that further search would be a waste of time and energy ? Or, is there a more excellent way ?

The name was chosen when the hopes of some were high for the transcending of national boundaries, and the achievement of a supra-national identity for man. Subsequent history has shown that such objectives are not to be achieved by means of human endeavour, expressed in human institutions, even when these carry the *imprimatur* of the ballot box. For many, the vision of Europe has faded—especially for those who saw it simply in terms of a road to material prosperity—and the Euro-enthusiast has his work cut out to keep that enthusiasm going.

But the Christian is an unrepentant European, for he sees all men as his brothers in Christ—and so a Franciscan community does well to name its provinces after the continents, or oceans, in which its tiny families are set.

Is that tidy picture spoilt by the appearance of ' Dar es Salaam ' in the list of European friaries ? The reasons for that are good, practical ones—at the outset, brothers (for a while, a sister too) came to help a

group of young Africans who felt called to the Franciscan life, and the family which grew up as a result of this has always included some from 'Europe'. Furthermore, the money needed to establish the life, to build the friary and its chapel, and to maintain it, has come not only from our European Provincial finance, but also from friends in the Diocese of Hereford, and from the Old Catholics of West Germany and the Netherlands. There is a sense in which Mtoni Shamba is the most widely European part of the European Province.

Local matters are dealt with by chapter out here, and it is good to report that Brother Wolfram, having completed three years as guardian, has just been elected by the Chapter for a further three. This is a significant step in the growth of a truly African community, for while we hope that we shall be able to keep a multi-racial family in being here for many years, Africans must be seen increasingly to hold the reins. We now have to work and pray for the appointment of an African novice guardian to carry on the work now being done with great effect by Brother Amos.

Our chapter at home is, like THE FRANCISCAN, a thrice yearly event, and that which met at the end of January at Plaistow was faced with some important decisions, including the election of guardians for the next three years. In our community, the guardians carry the heavy responsibility of the day to day running of the friaries, and the care of the brothers, physical and spiritual. The overall picture is, in general, a stable one, but there are some changes to report.

Chapter asked Brother Damian to go to Belfast in order to carry on the work which has been established in that tormented city by Brother Kevin and many others, at great personal cost. I know that both these brothers can count on the prayers of readers, in thanksgiving for all that they have been enabled to do for the Society in past years, and for God's blessing on what the future holds in store for them. Damian, with Brother Michael in the background, has been Novice Guardian through a taxing time of expansion, and has succeeded in introducing to the Society men who, with his guidance and friendship, have been able to dedicate themselves to God as members of our family—and if, at times, it seemed as though this vocation was almost the only thing they had in common, at least the life of the Novice Guardian was sure to be full of challenge, and Damian can feel that the agonies as well as the joys have been used by God for the building of the City.

In Belfast, where reconciliation seems as far away as ever, there awaits him a family of brothers in Deerpark Road, and a wider family of tertiaries, companions and friends in the city and further afield, who, since 1971 have looked to Brother Kevin as guardian, as 'Father', as friend. We have to be deeply thankful for all that has happened through these eventful years in Northern Ireland, we have to be determined that our witness there will continue; and we have to be glad for Kevin that he is to have a well earned break from what must surely be the most demanding job in this Province of S.S.F.

Other changes are reported elsewhere—and having made them, the chapter dispersed for the last time, for the rules tell us to have an election, and the chapter that meets at Pentecost will be a new one.

So a new chapter opens—in both senses of that word. A new Minister, a new Chapter, for many brothers new tasks in new homes. When can we ever draw breath, take stock, find a 'place apart'? There is the annual retreat of course, and for some years now the privilege of ministering as chaplain to the sisters at Freeland has been such an opportunity for some of our brothers. For the rest, Glasshampton is to be such a haven for a month, and with our numbers as they are each brother should have his turn about once every five years. I felt it right, for this purpose, to lead the regiment from in front, and so January was for me greatly blessed as I shared the life there in preparation for ordination to the priesthood.

Let me finish with a thank you to all who made it possible for my mother to be present at my first celebration of the eucharist on Septuagesima Sunday. This took place at the S. Monica Home of Rest, just outside Bristol, with support from Hilfield, Hooke, Compton Durville, Glasshampton and Plaistow, and complete with red roses—and was entirely due to the hospitality of S. Monica's, and especially of the chaplain and his wife, Father and Mrs. Lury, who found that they had invited fifty Franciscans to lunch, and gave us a lovely treat.

Brother Bernard writes :

HILFIELD At this time of year one 'gears up' for the summer programme, and already lots of groups have asked to come. We hope to make fuller provision also for the friends who call unexpectedly and for casual visitors. The Summer Festival at 2.30 p.m. on Saturday, 5 July is to follow a more informal pattern and be more like an Open Day when we try to share what we are doing and what we are interested in, without people having to sit for a long time in serried ranks. The Evensong too we hope may become a more informal swinging service.

We look forward to welcoming S. Luke's, Battersea May camp again and the Families' Camp 25 July—4 August is a much-looked-forward-to time by all of us. Booking may be made with Canon Norman Hill, The Vicarage, Crowhurst, Lingfield, Surrey. People who come bring their own tents or caravans and share the work. The cost is very low. There is a programme of Bible Studies and discussion for adults, youth and children's activities, and a sharing in the services and life of the Friary. It will be followed by a camp for those over sixteen years, from 8—18 August. Applications should be made to the Friary.

Australia. The winter has been so mild that Bernard's Lent in the Antipodes seemed to some rather unnecessary. He has, in fact, a full programme of clergy retreats, quiet days, schools of prayer and a Holy Week mission in Brisbane Cathedral. No doubt there will be some surf as well. He is expecting to see friends in Hong Kong on the way, and to preach in the cathedral.

Life Style. In preparation for the 1981 Chapters we had a valuable day of study on issues of life style. Unfortunately, all the houses in this Friary are heated by oil, the cost of which is now terribly heavy, and we have done our best to make cuts. We are also very dependent on cars for getting to and from stations for guests and visitors and for all our shopping. On the other hand, the fact that we usually sit down to meals with forty to fifty people means that all our buying is in bulk. The salvaging of newspaper for re-cycling has been organised and we go on looking for ways of saving and of keeping ourselves aware of ecological issues. We are fortunate that the Dean of Bristol, the Very Revd. Horace Dammers has agreed to talk on this subject at our Stigmata Festival on 20 September and are delighted that our Diocesan Bishop George of Salisbury has promised to celebrate the Eucharist at noon, when Brother David will preach.

Life Profession. We are looking forward to the life profession of Cuthbert and Christopher here on 31 May.

The Novices continue in good heart. Ranks were swelled by the clothing of Ken Willis (Paul), Robert Batley (Robert), John Turnbull (Timothy), Kenneth Buck (Antony) and Julian Viles (Julian) on 25 January at the Eucharist, when families and many friends joined us. On the other end, Mark Nicholas, Theodore and Tom leave us in March to go to Glasshampton, having all made a great contribution to the life here. It has been a happy bonus that Philip Bartholomew has returned from Glasshampton to Hooke and comes over often on his days off, as does also Brother Christopher soon to be life professed. We are expecting Stephen Chappell at the end of April, and perhaps another postulant in early May. We are grateful for all these signs of God's blessing, and ask our friends to continue their prayers for growth in the Society.

Lent. We see Lent as a time for growth in depth. The novices came up with unusual and stimulating suggestions for special exercises, and Brother Kenneth contributes weekly addresses on the 'excepts' from the Gospels. 'I'm going to talk about conversion' he said. Brother Samuel is conducting Holy Week Services and addresses and Brother Barnabas is giving seminars at the end of April.

Novice Training. We have greatly enjoyed welcoming Bishop Leslie Brown for seminars on the Death of Christ as seen by S. Paul, at which some of the novices from Compton joined us. The weekly lecture courses go on and a day at S. Michael's, Yeovil has also been arranged. Samuel is kept very busy with this and other duties here.

Brother Owen keeps valiant despite a spell in hospital and a good deal of incapacity, and has unfailing memory for his many friends and the old boys of the school. Bernard took many letters to his friends in Australia. Gordon has been a lot better during the last few months, though his back reminds him sometimes that it's there. The novices, driving back from Dorchester after taking Owen on Christmas night, rolled the car over, and we are deeply thankful that they were not hurt. The car looked remarkably unhurt as well, until insurance assessors and the garage made up the bill.

From Jerusalem we have been delighted to have Brother Jakobus of the Jesus Brotherhood with us for six months from the early new year. He has made a great contribution to the life and has included a spell at Hooke School. He came too late for the Epiphany Pageant which this year went very well and was presented three times to full houses. An unscripted addition, while Brother Kenneth was talking about the old days with Brother Douglas, appeared in the form of a rather drunk wayfarer with a sickle who came on to the stage. No one lost his head, and the audience (though a bit shocked by the language) assumed it was all part of the programme !

Brother Patrick continues his faithful and demanding work as Bursar, and has taken over all responsibility during Bernard's absence. We are grateful that there is a good team to carry the load.

Brother Martin writes :

CAMBRIDGE The Cambridge Brothers were very privileged to act as hosts for the ordination to the diaconate of Brother Anselm on 21 December, and to welcome to Saint Francis' House the Bishop Protector. The ordination was in Saint Bene't's Church, and the sermon was preached by Brother Barnabas.

A few days later (23 December) there was another joyful occasion. Father Aubrey Pike celebrated his fiftieth anniversary of ordination to the priesthood and marked the occasion with a special Eucharist in Saint Bene't's. Father Pike is greatly loved by Church people in Cambridge ; during his retirement he has done a great deal to help, both at Saint Bene't's and elsewhere. The congregation gave him a present of £50 to show their heartfelt appreciation.

The Bishop of Ely came to share our Midnight Mass at Saint Bene't's, and he preached movingly about some recent tragedies which had been brought to his notice, and how the joy of Christ transcends all.

Brother Christian continues his post-graduate studies in the University. Brother Rufus has had a number of engagements away from Cambridge, including an exhausting but profitable week at Harrow School. Since we are somewhat 'thin on the ground' at Saint Francis' House, we have been promised the return of Brother Edgar, who will be with us from May onwards. In the meanwhile, various Brothers are coming for short periods. The first to arrive was Brother Edmund, who stayed

for a fortnight and renewed several friendships which he had made when working in Cambridge a few years ago. Brother James Anthony followed him.

A small committee of Saint Bene't's people is now planning a special week in July to commemorate the one thousand-five hundredth anniversary of the birth of Saint Benedict. The week will culminate in the observance of Saint Benedict's day on 11 July, when Bishop Michael Ramsey will be preaching at an evening Sung Eucharist.

Brother David writes :

GLASSHAMPTON Glasshampton after some twenty-three years away from it is still the same quiet place and in it the same happy quiet life goes on. Of course, there are changes and rightly so, for is it not true that 'when one feels too old for change the time has come to send for the undertaker'. It's the same office—now in four daily parts—the same eucharist now more simple and more shared, the same silence and solitude though differently observed. And one thing mercifully has gone ! : one's eye need no longer look anxiously at the sanctuary wall to see the position of the little black piece of metal that told one, 'Watch it—the water's not running in !' So it was that on many snowy nights someone had to go down through the wood to clear the race of dead rabbits or whatever so that the ram could pump water for us.

There are some structural changes in the buildings too—but not very new to most friars who come : a large refectory with a huge window onto the garth. But still the reminder on the wall in red paint *Sitio* just as indeed another reminder still can be seen on the clock tower from the garden side.

Novices ? Yes, they arrived today, three of them, but not only novices now, for as well as the brothers who live here regularly, other professed Brothers come to share the work and worship and not just for an odd couple of days generally, but for a month or so. The result is that more than ever before one sees and feels Glasshampton to be part of the Society's daily life of prayer, work and study that goes on in all the houses. No longer does Glasshampton seem to be a remote 'special place' for novices to receive a 'special part' of their training for a period, though it is indeed a very important part of the preparation for their ministry as Friars.

Brother Alban has 'become Glasshampton'—one hears that said, but here one knows it's true. Damian is here working hard but often has to be up and down the Province seeing novices and doing some of the mission work. Lawrence Christopher looks after the sacristy and cares for our guests. John is here and has the garden in trim shape helped by James Anthony. Gregory who hopes to make his first profession here on 11 May, keeps us well fed. With my arrival John talks of the geriatric ward. Our visiting brother for March is Matthew. A highlight was being able to go to Bristol to join in Brother Anselm's first Mass.

Please join us in thanking the Good Lord for S. Mary at the Cross and for its founder Father William—and for all it still means to the life of the S.S.F.

Brother Jonathan writes :

ALNMOUTH **Movements.** At the end of December we said good-bye to John Francis as he set out for the Canterbury Friary. In his place we welcomed Brother Paschal. He acts as our Sacristan and Laundry brother, in

addition to managing the Friary Bookshop ; thus using his expertise learnt when he worked at the S.P.C.K. in Edinburgh.

Brother Harry joined us in February and has been appointed Bursar and Secretary to the Friary. Brother Raphael, the Warden of the Companions, has also asked him to be the ' link-brother ' for the Companions in the North East.

Both these brothers' arrival has greatly strengthened the house and a diverse and talented team has emerged.

Brother Derek (formerly John Derek) is going to spend eleven months in the American Province from June and although we shall miss him a great deal, he goes with our love and our blessing.

Brother Edmund has been away for a couple of months, firstly in Cambridge and then as Chaplain at Freeland.

Clothing. We were all very happy for Paul Lester, now Brother Dominic Paul, on his clothing during the Regional Meeting in December. And look forward to the profession in First Vows of Brothers Peter Douglas and David Stephen on 23 May. We hope that Brother Crispin, from Pilton, will also be professed at the same time.

Events. Every weekend has seen a group of some kind at the Friary and we rejoice in the great diversity and variety of people who find their way to us. We reserve one weekend each month for individual guests who want to stay with us and the pattern that has emerged in the last year or two seems to be working very well.

Two events stand out as I write these notes. Firstly, the two Quiet Days before Christmas and Lent. We were greatly heartened that so many people wanted to prepare for these great seasons by having a day of prayer and silence. Brother David Stephen conducted the day before Christmas and Brother Denis conducted the day before Lent. It is good to report that Brother Denis seems to get better and better. This Quiet Day was the first he had conducted for ten years ; he looks forward to doing more.

Another day which proved very worthwhile was a Study Day in the Week of Prayer for Christian Unity. It was led by Father Bob Spence, the R.C. chaplain at Newcastle University, The Reverend David Cooper, the Methodist Minister at Amble, and The Reverend Bob Burston, the vicar of Alwinton. It was a day which was quietly reflective, but also very affirming.

And thirdly, we, as brothers were all very grateful to Geoffrey Paul, Bishop of Hull, for his visit to us and in particular for the evening we shared together.

Future Events. Rather than looking back, I want in this issue of THE FRANCISCAN to draw your attention to some of the events and courses that we shall be organising this summer. Firstly, for your prayers and information and also, in case some of you might be interested in making a visit to Alnmouth in the better weather.

(a) *Youth Events.* We are looking forward to our first Youth Week from 14—20 April, designed for young people of sixteen and over to share in our life of work and prayer and to see something of Northumberland.

The first of our open days for young people will be held on Saturday, 24 May for those aged fifteen-plus. We are experimenting this year by having a day for students

on 21 June at which the General Secretary of the British Council of Churches, The Reverend Harry Morton, will be preaching. And a day for children on 12 July.

(b) *Retreats.* Several retreats are planned in the coming months. An open retreat at the end of April (28—2 May) and two retreats for the Third Order. A retreat for Third Order priests (5—9 May) under the guidance of Brother Edward and for men and women in the Third Order from 5—7 September. Please note that bookings for the Third Order retreats must be made through the T.O. Retreats Secretary, Miss Olive Snow, and not me. In June there will be a retreat for Companions (6—8 June) when Brother Raphael, the Warden, will be the Conductor.

(c) *Conferences.* The first conference will be for young people of fourteen—twenty-one who want to explore the whole question of Vocation. It will be led by Canon David Carrette, the Newcastle Diocesan Director of Education, and Brother Damian, fulfilling almost his last engagement as Novice Guardian.

A fascinating-looking conference on SAINTS OF THE NORTH EAST will be held from 19—22 May when Canon George Tidey, a considerable authority on the lives and spirituality of Columba, Aidan, Cuthbert and Hilda, will bring our own saints very much to life. Incidentally, George Tidey has become a very close friend to us in recent months in so far as he is acting as tutor to the young brothers at the Friary. I am not sure who enjoys the course most, him or them.

On 29—31 August Brother Barnabas will be coming to lead a conference on INTERPRETING THE NEW TESTAMENT. It is hoped that this conference will try and help people to see whether the New Testament still speaks to us, and if so, how.

Then on 12—14 September, Father Symeon Lash will be leading a conference on Orthodox Spirituality.

Quite a diet !

Summer Festival. Please note that our Summer Festival will be on Saturday, 5 July, when the Bishop of Manchester, Stanley Booth-Clibborn, will celebrate and speak to us.

Oddments. From time to time many people both inside and outside the community have often lamented at the lack of physical exercise undertaken by the brothers. Following the example of some at Hilfield, several of the brothers at Alnmouth can be seen out jogging. A new slim-line Jonathan and Peter Douglas is quite a shock to some.

We have been increasingly grateful for many invitations to parishes in both the Dioceses of Durham and Newcastle. Jonathan has been elected to the several Diocesan Boards which has the advantage of bringing the Friary in touch with many different aspects of Diocesan life, and a unique opportunity for us to learn about the problems and also the joys of church-life today. Perhaps this is a moment to express our deep gratitude to many parishes and individuals for their support in prayer and donations. It really is a great encouragement to us.

Sister Joyce writes :

COMPTON DURVILLE Community week was held again for the third year running in the first week of December. This is a time when all sisters are free from outside engagements and we have no guests so that

there is time to look at our life together. The theme was our relationship to the local parish, the Church and the wider community and two of our local priests came to aid our discussions. The week ended with a House meeting (quite the best we've ever had because the real feeling of loving care for each other was so manifest) and a party.

On Christmas eve we were all saddened by the sudden death of Mrs. Lettice Firth, former owner of this property, who lived in the Dower House nearby. She was a devout communicant of the local parish of Shepton Beauchamp, and was most generous to us over the years. May she rest in peace.

In January seven sisters (all novices prior to 1962) met together for a Renewal Week at Newcastle-under-Lyme. There was opportunity for sharing and praying together over aspects of the past, present and hopes for the future. From all accounts it was a very creative time for each individual sister.

On 28 January, several sisters and a few brothers travelled to Truro to celebrate with Sister Mary Francis her sixty years in Life Profession. The evening began with the eucharist in the Cathedral, with Brother Michael as celebrant. Father Stark, Vicar of All Saints', Falmouth, gave the address and a reception followed the service at the convent of the Sisters of the Epiphany. Sister was her usual bright, inimitable self in spite of having a brief stay in hospital just prior to the occasion for some eye treatment. At the end of January, Ruth spent a week with us at the end of her holiday from San Francisco. The rest of her time was spent with her parents in Northumberland. It was good to see her and for her to meet the newer members of the Community. Mother Elizabeth is making her annual visit to the sisters in the American Province from 6 March for six weeks.

Two novices have been clothed in recent months ; Dianne Quaile from Queensland, Australia, who has kept her baptismal name, and Lel Ward from Hertfordshire, who has taken the name Hannah. Patricia has gone to Freeland to test her vocation to our Second Order and it is expected she will be clothed as a novice there on 15 March.

Eleanor Bridget is now attached to the House at Newcastle-under-Lyme, and Jean is now at Dover, appointed as Acting Guardian by the Chapter.

Jubilee Celebrations. On 25 February, 1905, our Community came into being, when Sister Rosina of the Society of the Sisters of Bethany (having withdrawn after twenty-one years in Profession) with a few others began to live under a Franciscan Rule. Initially they were offered parish work in S. Mary's, Sculcoates, Hull but within a few years moved to the parish of S. Philip's, Dalston, London, where the sisters remained until the move to Compton Durville in 1962. It was only quite recently that we discovered some old letters from the early days, which gave us the date of founding, for these years were rather shrouded in mystery since the Community's near extinction in 1910, when our foundress (Mother Rosina Mary) and most of the sisters left to join the Roman Catholic Church. However the faithful few under the leadership of Mother Helen Elizabeth enabled resurrection to take place. To mark the Jubilee we hope to produce a written history.

The main celebration will take place at our Open Day on Saturday, 7 June beginning with the Eucharist at noon. The London Rally at Central Hall, Westminster on

4 October will be another opportunity for our friends to share in our thanksgiving for the many blessings God has given us over the years.

Brother Kevin writes :

BELFAST 1980 is turning out to be quite a year for the S.S.F. in Ireland. Our diary shows a large number of interesting engagements but also the joy of visits from quite a number of brothers who also have work on this side of the water. Barnabas blazes the trail in February with lectures at Belfast University ; he is followed by Michael who conducts the devotional life of the C. of I. clergy Refresher Course in North Antrim. Then Silyn comes as Warden to the sisters in Dublin and later on he is followed by Angelo as special preacher at our Franciscan Festival in October and then to round off all these visits we have Colin Wilfred who will conduct our annual retreat at Rostrevor.

In May we also have our Minister for a whole week and he comes at a time of great change in our family. Damian takes over from Kevin as Guardian. After nearly six years of caring for under-privileged children, Eric moves back to community life in England. His work at Williamson House, Belfast will long be remembered and the great changes he has brought about during his time as Warden shows how well a man can care for a large family of children and how right it is for a Franciscan to do this work. Thank you Eric for your time in Belfast.

Talks are going on between the politicians about the future of Northern Ireland. It is all so slow and one would dearly love to give the party-men a dose of something to make them get a move on. Fine talk and statements are all very well but lives are being lost every week. Words come swiftly to the lips of politicians but what Northern Ireland wants most is an honest and open approach to its problems and a real movement towards peace. During my time here I have always been impressed by what is happening behind the scenes where ordinary men and women get on with their work and make real efforts for reconciliation, understanding and peace. The lasting peace we long for will never come whilst we are surrounded by the blatant DISHONESTY of Westminster who will not allow the army to act as an army or its Members to show positive concern for this part of the United Kingdom. Words cannot describe the dishonesty of the para-military organisations who are just out to line their own pockets (and do it very well) with false propaganda. On the Protestant side we have bully-boys trying to ape the I.R.A. and on the Catholic side we have the I.R.A. who care more about the advancement of Communism than the welfare of Ireland North or South. What Northern Ireland needs is men and women who really care for its quality of life regardless of politics or religion. It seems to me this can be achieved if the politicians both sides of the water and para-military groups put the image of Northern Ireland first and move towards that peace that the majority long for.

The heart of our community life is prayer and so it is with confidence that we continue our life here in Northern Ireland, knowing that our prayer is being answered and that we are being used by God as instruments of reconciliation, understanding and peace. We praise our generous Father for His many rich blessings over this past seven years and pray that under our new Guardian we may continue to grow in the likeness of Jesus and radiate that peace which passes all understanding.

Brother Crispin writes :

PILTON Juniper, who was elected our Guardian earlier in the year is in fact the only brother who has been here any length of time, and together with Ian (a Scotsman), Albert and Crispin make up the Friary. We do receive a number of invitations to visit parishes and schools all over Scotland and though we are glad to be able to accept some of these, our main work lies in Edinburgh. Albert continues to develop his work with various counselling and caring agencies and Ian is gradually becoming involved with various community organisations in the area, especially just now with plans to set up a street-warden scheme on the estate, where there are many old people living on their own. We continue to have oversight of S. David's Episcopal Church and Crispin is the priest in charge. One of the exciting things that is happening this spring is an ecumenical parish visitation undertaken by all the local churches. Vandalism is one of the main problems in the area especially as the nights draw out and so it is no doubt right that we get our fair share ! There is a great need of experienced youth work in the district, and though we haven't the expertise for this, we do our bit by running a club for younger children once a week.

The most important thing of all is just being here, saying our prayers and living the religious life, in this particularly difficult area ; trying to witness to the Gospel of Love in an area where it is often far from easy to 'love your neighbour'. Do keep us in your prayers as we rely so heavily on them.

New Minister General for the Friars Minor. Father

ROMAN FRANCISCANS John Vaughn was elected Minister General of the Order of Friars Minor at the Pentecost Chapter in Assisi.

He is the only English-speaking Minister General to be elected since Haymo of Faversham in 1240 who was Provincial of England 1239—1240.

Father Vaughn who is fifty-one was Minister of the Province of California and, although born in Santa Anna, California, son of Morgan Vaughn, as his name suggests, he has Welsh origins. He entered the Order in 1948 and was Ordained Priest in 1955.

Brother Victor writes :

PLAISTOW Our two major events recently have been the ordination of Brother Anselm to the priesthood just prior to his visit to Tanzania and the licencing of Brother Victor John to one of the local churches.

Ordination. Anselm's priesting was a most happy occasion. It took place in S. Philip's Church, Plaistow, on 2 February, with the Bishop Protector presiding. As it followed the Candlemass meeting of the Provincial Chapter, it meant that all the Chapter brothers and sisters were present, as well as the brothers and sisters from other houses. Brother Michael came up from Truro to preach, and it was good to welcome many of Anselm's friends. The next day, a large contingent travelled down to Bristol for the Sunday Eucharist—as one brother commented, 'I have heard of eclecticism, but this is ridiculous !' There, Anselm presided for the first time at the breaking of the bread which for his mother was clearly one of the most truly joyful moments of her life. His sister Jenny was also present together with a large contin-

gent from S. Francis School and other friends in Dorset and all points west. A few days later, Anselm took flight to spend Lent and Easter with our brothers in Tanzania.

Licensing. Victor John was licensed to the Church of S. Martin, Plaistow on 21 February. This marks the first fruit of a number of years of prayer and discussion on the best way of increasing our involvement in the local church, and it is planned that he will be a team vicar in the proposed Team Ministry for Plaistow. Victor John would greatly appreciate your prayerful support for this work.

The following week, one of our former brothers, The Revd. David Mason, was inducted as Vicar of S. Cedd's, Canning Town, which is a neighbouring parish. We are pleased to have him so near, and wish him well in his ministry here.

Matters Domestic. Our constant battle with maintaining this venerable building goes on, with Brother Justin valiantly working to repair our numerous winding stairs, in between his prison and other pastoral work.

We have noticed over the past few months a marked decrease in the number of brothers and sisters passing through, and have been somewhat at a loss to explain this strange phenomenon. Could it be that the famous wandering bug of the Franciscans is losing its potency? Or is it that the charm and centrality of the new house at Paddington is deflecting people away from this traditional watering hole? A more likely explanation we feel!

Sister Clare writes :

WELLCLOSE HOUSE, BIRMINGHAM The house has been constantly busy and full. Sister Gwenfryd Mary arrived just after I had gone down with 'flu, and she held the fort with Sister Susan and our young helper Sue Ward over Christmas. Christmas itself was very beautiful and as several of the girls have very pleasant voices, a Wellclose House group of singers, with a guitar accompaniment, sang at the Carol Service and helped reinforce the children's choir.

It has been quite hard work recently for all of us, but the group of girls in the house at the moment are trying hard to make something good of their lives and are very responsive. Their deep caring and patience have been quite beautiful to see towards a girl who is suffering from a serious mental illness.

Since Christmas, we have tried to organise ourselves sufficiently to have a retreat day once a month with the N.S.S.J.D. sisters at Alum Rock, and we are now remembering to say Midday Office quite frequently! Tertiaries and Companions in Birmingham must find it difficult having the First Order present in two houses but both very busy houses engaged in a particular ministry. Trying to arrange the Midlands Rally with them is fitted into time left over from our pastoral ministries in the houses and keeping our prayer life alive. But we have managed to fix 6 September for our Rally this year, and we look forward to seeing as many as can attend.

Brother Vincent writes :

LLANDUDNO Recently, we had staying with us Sister Lucy, from the Convent of the Holy Child, at Blackpool. She had come to observe and ask questions about our life, that of brothers and sisters living and working together, and how in practice all this happens. Sister Lucy and another Sister had been asked

by their community to investigate and report back on religious communities where a common life was being shared. During her time with us, we all learned a good deal about each other's communities and about ourselves. Another guest was Archimandrite Barnabas, from New Mills, Newtown in Powys. It was a great joy to have him with us and to hear of the Orthodox life and its growth and development here in Wales.

In December, a meeting was held locally to discuss the possibility of the Revd. David Watson from York being invited to conduct a Christian Festival in North Wales in 1981. Such was the response from all the locals and even further afield that a committee has been formed and plans are well under way. The festival will be based at Llandudno but will extend sixty or so miles along the coast and also inland some distance. We would ask your prayers for the festival that God may do great things in our midst in North Wales.

Sister Gabriel was away in March making an extended retreat and it was a joy to welcome Sister Mildred here to replace her. Sister Jannafer quietly continues the good work as Bursar, and shortly Raphael goes to lead a mission in Barnsley, and goes on from there to act as chaplain to our sisters at Freeland. During August, we shall again be providing a priest brother to minister on Bardsey Island, whose ministry will be to the large number of guests who come for prayer and retreat.

There will be a 'Decorating Week' at the friary from 4 to 11 August and any volunteers would be most welcome!

Brother Edgar writes :

LIVERPOOL Apart from the ministry of the brothers outside the friary, a quiet ministry continues inside to friends and visitors. The worship in chapel seems to be valued by many, including two of our local young friends who have been attending Compline recently. We hope that they see prayer to be part of our lives, and pray that it will be a part of theirs.

Brother Harry left us in February after nearly six years in Liverpool. His friends amongst the Companions and Readers, at S. Anne's Church and at the Home for the mentally retarded where he worked as a care assistant, will all miss him very much. This was evidenced at a number of farewells. We who will also miss him thank him for all he did here and assure him of our good wishes for his life at Alnmouth.

Brother Edgar is leaving shortly and returning to the Cambridge friary. He will miss the friendships he has made locally, in the Diocese, in the Third Order and in the hospital at which he has been a chaplain. He wishes his Liverpool brothers well, particularly Brother James William, who will be succeeding him as Guardian from Easter.

Brother Eric will be making a welcome return after his six years in Belfast and we all hope his stay here will be a long and fruitful one.

Sister Eileen Mary writes :

NEWCASTLE-UNDER-LYME Comings and goings have been the order of the day once again during the winter months. Christmas was barely over before seven senior sisters descended on the house for a week of renewal, which proved to be a growth experience for all concerned. Our parish

priest did us proud with a daily eucharist in the house and we thought it splendid to have this opportunity of making our sisters comfortable and generally fussed over !

A few days later, Sister Patricia left for Freeland to test her vocation there. Our love and prayers go with her as she settles in to the noviciate of our Second Order.

Sister Eleanor Bridget arrived within a day or so, and as her appearance coincided with lighter bookings than usual, paint pots and brushes became much in evidence and all the guest accommodation has been given a new look for 1980.

Sister Skeena is quietly fostering various local contacts and plays a valuable part in welcoming our guests. Eileen is receiving more invitations to outside engagements but manages to fit in mending and cooking as well as a bit of time in the greenhouse.

Excitement is running high now, for seven trees have been felled and removed in one day's work by our friends the tree surgeons. This is to make way for an extension to the building, which will provide more guest accommodation. Inevitably, some of the garden is going to be in a mess this season, but there is plenty left for Eleanor to get the fork into, and we hope that far from deterring our friends from sharing in our *Festival Day* on *21 June*, they might be encouraged to come and see what is happening. Anyway, it is the seventy-fifth Anniversary of the founding of our community and therefore a special one. Mother Elizabeth will be speaking and Bishop John Waller will be celebrant at the eucharist. Everything begins at 2.30 p.m. We hope that our Tertiaries and Companions will come and help to make a real Franciscan welcome to all our friends in the area.

Brother Ian Leslie writes :

CANTERBURY We are a five member family since John Francis came to us from Alnmouth at the end of December. It is said that the community changes with each new brother joining it, and this is also true of any house, large or small. With the recent arrivals of Ian Leslie and John Francis, the house has probably undergone some changes, but as yet, no one has made any comments about this. The new brothers are settled in well (who wouldn't in Canterbury !) and are already occupied in different activities. John Francis is painting the kitchen, which it seems might take several months, but in between that he is doing some secretarial work for one of the Canons of the Cathedral. In March, he was on a week's mission at Bromsgrove School.

Ian Leslie is now working at S. Augustine's Psychiatric Hospital as part-time chaplain's assistant. The work is pastoral care and the experience gained is helpful to his freelance counselling ministry. Stanley is continuing his work at the Kent & Canterbury Hospital 'tramping the wards'. This can often be tiring work, and is physically and emotionally draining. However, his presence at the hospital affords a contact with a sizeable cross-section of the local population. Stanley is relieved that there are now two more brothers to share the cooking !

Andrew Philip is now well into his studies for his degree at the local university. The transition from active ministry to academic life took a little adjustment and we are pleased that we have adjusted too.

Giles continues his manifold duties amongst which have included a regular contact with the prison at Woodnesborough near Sandwich. He has recently

visited Sutton Valence School and enjoyed a busy week there. The vegetable and flower gardens are kept well by Giles and he was amazed one day to have had two hours' assistance from Andrew Philip and then the next day, one hour's assistance from Ian Leslie !

One activity which kept all of us busy was the conducting of quiet days for boys and girls from Dover College and Kings College and boys from S. Edmunds School, in preparation for their confirmation. We do this annually and were not sure if we enjoyed the quiet days more than the boys and girls.

We like to feel that the friary is a house of hospitality and this seems to be so, judging from the continuous number of guests and visitors coming to the house.

Two events we look forward to are the enthronement of Archbishop Robert Runcie on 25 March and then the professions of Stanley and John Francis on 26 April, both at the Cathedral.

Brother John Charles writes :

PACIFIC PROVINCE On my desk there sits a gaily coloured, large badge with the motto 'I believe in God because of rainbows'. This last year has been personally a difficult one for me. In the process of struggling on I lost sight of the rainbows, but not of God. For a lot of reasons I have felt filled with gloom and, as I wrote last time, there has been little awareness of the rays of resurrection light. Thank God that has passed. I am deeply grateful to those brothers and sisters of all three Orders who read between the lines and wrote to assure me of their prayers and their support.

But joy comes in the morning. Sometimes all one can do is hang on. Then in God's own time a new insight comes. The problems remain. Sometimes they are even more acute. But once again, as is true of me now, there comes an awareness of those everlasting arms that are always underneath.

A novice of the First Order recently asked me a question I had never considered before ; 'What', he asked, 'do you consider the achievements of your term of office ?'. Not a Franciscan question perhaps ; but, a very human one. Not a question that perhaps ought to be answered.

I think I would begin by saying that what I have tried to do is to 'let people be'. In the process I have learned the pain that that involves. I am glad that I have been able to see in my term of office the appointment of Brother Philip as Deputy Minister for the Pacific Islands region, so that there is for the first time indigenous leadership there. That I consider vital. Whatever is decided about the division of the

province the results of this first move cannot be undone. Life 'up there' can never be quite the same as it was ever again. I am glad that I have twice resigned as Guardian in order to let someone younger take over a Friary. That too has been not without pain, but it has already amply justified my action. I rejoice that the tentative description of what I saw as the shape of a new house in Australia has issued in the foundation of the Friary of S. Mary of the Angels in Islington, N.S.W., and that the setting aside of a period for Brother Brian to test his vocation to a more particular life of prayer has seen the creation of the Hermitage of S. Bernard of Siena on the site of the new monastery of our Second Order Sisters at Stroud. This will, I believe, be a significant development for the whole Province and, indeed, for the whole Society. But none of these things is solely my doing. Like others I have sown seeds and then let them grow under God's guidance. Whenever that is allowed to happen then the result is never quite as one may have thought. That too has to be lived with.

Whether or not the Province is divided in 1981, I am sure that the experiment of sub-division will prove to have been a valuable one.

But with all of these matters I am also deeply conscious of much failure. That too is a new experience to have lived with—uncomfortable, anguishing, and, at times, almost destructive. But it is an experience to be shared with most people.

Secularisations are always painful for a community, and in the Pacific Province since 1975 we have had quite a few. However rationally we work it all out there is always the lingering thought that the Minister could have or should have done more. There is a sense of pastoral failure. It may be difficult to see what could have been done. But the feeling remains. And that too has to be lived with.

Learning to live with these things can have all the difficulty of growing pains. I hope that they will be permanently that for me. By the time that you read this the Ministers' Meeting will have been held, and we will be looking forward to the 1981 meetings and the promise they hold for all of us in new directions for the new decade. And after that I will be looking forward to a life less cluttered with meetings and travel when I can do what I have not been able to do since 1976 : to stay largely 'put' ; to relate as an ordinary brother to one group of brothers ; to give myself more seriously and continuously to the apostolate of writing ; to settle back into a routine of prayer that depends

so much on stability of place ; and to let myself be. Where that will be is not for me to decide. Wherever it is to be will find me more than ready for its new challenges and its new opportunities.

Brother Alfred writes :

NORTHERN REGION In December Philip and Alfred travelled to the Solomons for the Regional chapter. They arrived at Honiara airport at 5 p.m., by 6.30 they were on the boat and sailing for Alangaula with the other brothers. The boat arrived at Alangaula at noon on Sunday. On the Monday morning, Francis celebrated mass to commemorate his fifty years as a priest. The chapter began at 9 a.m. with all the life professed brothers present. It ended at noon on Wednesday and by 2 p.m. we were on the boat and sailing for Honiara where we arrived at 10 a.m. the next day.

Randolph and Liam travelled to P.N.G. with Philip and Alfred. They spent a week at Haruro then went to Goroka to join an orientation course at the Melanesian Institute. Reports have it that it was one of the best courses that has taken place there and the brothers received a lot from it. After the course Liam was able to spend a few days with Andrew before returning to Honiara. Randolph went to his home for leave and will return to the family at Haruro.

The week before Epiphany, Alfred conducted a retreat for Deacon Cornelius Jopo and then went to his home parish to preach at his ordination. This was a big affair as Cornelius is the first priest from that district. On the way to the ordination we dropped off Comins Romano and Timothy Joseph who spent the weekend in one of the villages where some people had been enquiring about being Companions. After two days, they admitted forty-one men and women as Companions. The weekend was spoiled by a big truck hitting our new vehicle. The vehicle was damaged but thankfully no one was hurt ; it could have been very bad as the truck was loaded with passengers.

The week before Quinquagesima, Philip conducted a retreat for three men who were made deacons on the Sunday. The brothers were all able to go to Gona for the ordination. As it was Bishop George's home church, and he is very good at incorporating P.N.G. dancing and singing into the Liturgy, it was very much a P.N.G. service. The dance of joy and praise at the elevation was very moving. On 23 February, having had to change the date, Paul, who will now be called Saul, Walter and Hayward were made novices. Shortly afterwards we expect to have five aspirants join us.

On 24 February Alfred went to Brisbane to have six weeks study. Geoffrey and Benedict were due in Honiara the same day and fly to P.N.G. on 8 April staying until 4 May when they leave for Brisbane. Alfred will be going to England for leave shortly after. Andrew is keeping well and busy at Goroka. Kabay is still at lik lik hap. There is a possibility the Archbishop may ask him to go to the Island of Daru, off the coast of Papua near his own island, to be priest in charge there, but if so it will not be for some time. In May he will go to Daru for a visit on his way to conduct missions in the Torres Straits and have his leave.

During Passion week and Holy week Philip will lead a team of brothers and novices on a mission to the Parish of Killerton. For the first week they will be in

three groups at different villages coming together for the end of Holy Week until Easter.

The date of Francis Joses' profession has not been fixed yet but it will be at Brookfield early in June when the brothers are gathered there for the regional chapter. We expect that Francis Joses and Jenl Johnson will come to Haruro for some months and that Timothy Joseph and Simon Barclay will go to Australia for a year. The Regional secretary sends thanks to all those who have sent money, through the Bursar in England, for the brothers in P.N.G. and the Solomons, over the last few months. The internal economy of third world countries grows slowly but prices seem to go up with the rest of the world. May the joy and blessing of Easter be with you all.

Brother Daniel writes :

SOLOMON ISLANDS Daniel, Colin Peter and Philip Marsden arrived at Taroaniara just before Christmas ; Taro, as it is known, is on Gela Island which can be seen from Honiara.

Taroaniara is called after the Melanesian Teacher who was killed with Bishop Patteson and at one time was the Mission Headquarters, becoming during the last war an American Base. More recently it has been the Church of Melanesia Shipyard and Engine works and base for the Church fleet of small ships.

The brothers almost had a real baptism into life on Gela at Christmas. On Christmas Eve, Daniel had to conduct the wedding service for Colin Pepa one of the Church Engineers and Gloria a teacher from Taro ; the wedding took place at Tulagi half an hour away by outboard and canoe. On the way back they were to stop at Ave Ave, a small island on which a shipyard is being built by a local company, to celebrate Midnight Mass.

The wedding and feast went well, the canoe even came on time but it was a very dark night—off we went happily as the driver of the canoe was a local man and knew the reefs and shallows well. We were going quite fast then suddenly there was a yell from the man in front and the outboard was stopped and lifted out of the water—everyone crashing down into the bottom of the canoe. We had motored into a large patch of floating stones (pumice) from the recent volcanic eruption on Tonga a couple of thousand miles away ; they are causing much trouble blocking water intakes. We continued on our way not quite so happily, after a few minutes another cry, this time followed by a great crash—and a log banged down the side almost heaving the canoe over. Eventually we arrived and celebrated the first Mass of Christmas in a lovely leaf Chapel, but had to rush away afterwards as the congregation were waiting at Taro. Another canoe ride, this time without trouble and we were able to enjoy the beauty of the night and sky-full of stars, there is nothing quite like a clear night at sea in the tropics.

Christmas was not over as we went to two villages the next morning ; both services were in the local language, but in honesty all we said was the first few words of the congregational parts of the Mass. After the service we were loaded down with fruit and veg.

We've been made very welcome at Taro, the workers there have agreed to support us and each asked to have a monthly deduction taken out of their wages. Also

the Mothers' Union and other groups have promised to help with food—we will be able to have gardens, and the Gela Region have promised to build us a leaf house, at present we are living with Barney the Station Manager, or rather in his house as he is going on leave at Makira.

Alangaula is looking more beautiful than ever, and since the cyclone and the flooding of the river we have grown some wonderful fruit—we've never had such good gardens as at present.

Most of our second year Novices have moved from Alangaula so we now have nine first year novices and Samson Amoni with Geoffrey Leonard and Francis, who had his seventy-sixth birthday earlier this month, and Hilarion. Also we have four Aspirants who have arrived and another two expected in February. One of the four is George Kaua who has lived with us at Patteson House for about five years—although we just about lost George on the way to Alangaula. Daniel, Hilarion and the Aspirants were travelling down on the Fauabu Tomey : early morning, George wanted a bucket of sea water to wash in, so got the bucket with a rope and tried to hook a bucket of water over the side. George is a very small person, and only stayed on the ship because Daniel grabbed his legs as he was about to go over the side.

Being in Honiara can be very hectic, but a few hours at Alangaula and the peace and beauty and sense of prayer quickly puts one back on the rails and all you can say is Praise the Lord.

Patteson House is the same as ever, 'but how can I cook as I never know how many there will be in for meals'—Brother Stephen Lambert's cry and the cry of every brother who has done any cooking in Honiara. The team here at the moment is Colin, Stephen Lambert and Andrew Patteson. Liam will be returning from the Melanesian Institute next month. Patteson House is the same as ever, lots of people and lots of noise.

Brother Bede writes :

AMERICAN PROVINCE It is now three months since I was elected Minister Provincial and in that time, I have visited our California houses twice, have been to the Ministers' Meeting in England and had some time with the brothers in Trinidad.

It seems that our brothers are all doing well and that the need for the community in the American Province is to consolidate its manpower. God calls us to be men of prayer and action. Prayer without action or action without prayer is useless. It is my hope that in the future our friars will look at new ways of living out our life of prayer, action and our consecration to the vows.

In a society which is as permissive as the United States, this is no easy task. Yet God calls us on and even although we all rebel at times, we follow, are led, or just merely muddle along trying to be the man or woman that God calls each of us to be.

Please pray for the friars here in America, and for our Poor Clares, that God will increase our numbers and that we will become increasingly men of prayer and action ; that our little community may become part of that leaven which contributes to the leavening of the whole lump ; that the apathy and institutionalism of our Church and Society may be countered by God's Holy Spirit and in all things, we may seek to do his will.

The brothers join me in thanks for your continued prayers on our behalf.

Sister Cecilia writes :

SAN FRANCISCO Greetings to you all from the city of S. Francis, where the tourist season is just beginning to build up and so every cable car is like the tower of Babel—a salutary reminder that we are part of a world family.

Here in Army Street, community life continues : Pamela and Connie gave an excellent series of talks on 'Anthropology and Christianity' and 'Christianity and the Feminine' respectively ; we greatly enjoyed Mother Elizabeth's visit and had some times of discussion as well as recreation together.

Our ministries beyond the house include hospital chaplaincy, work with senior citizens, teaching programmes for Vietnamese and work with the Episcopal Seamen's Service, which Catherine Joy is doing.

Please keep us in your prayers and know that you are remembered by us.

Brother Paul

Brother Paul, who died on 27 December, 1979, was Minister of the O.S.F. during the first three years of its amalgamation with the Society of S. Francis.

Brother Robert Hugh writes :

Brother Paul's deliberately non-directional leadership was, at great cost to himself, exactly what was needed to initiate the Province into a real collegiality and consensus as we began what has continued ever since—a thorough re-examination of our life as Religious and as Franciscans, and especially of what it means to be a fraternal family.

In January 1978 he was admitted to hospital for surgery. A characteristic glimpse of Paul was his ringing the bell for the charge nurse, and demanding 'that form where I sign away all my rights so I can continue smoking !' Scans disclosed a widespread and terminal cancer situation. After careful review of the possibilities of further post-surgical treatment with his doctors, he decided against any aggressive therapeutic medicine, but looked forward to palliative pain control as needed within the philosophy and technology of the Hospice Movement. So he came home and there he stayed till the end.

During the past two years in which Brother Paul lived with the imminent expectation of his death, there was a beautiful late flowering of his ministry in the form of

a series of 'letters to his friends', which have had wide circulation. His gift of looking squarely at death and declaring himself ready to accept God's timetable, along with his eager willingness to be a 'guinea-pig' in working with the use of the Hospice Mix, (that precious gift that enables a dying person to remain relatively pain-free yet lucid, cared for at home by family members without formal medical training), were an inspiration to many more than the original circle of friends to whom he sent the letters. Few of us will quickly forget his analogy between dying and his boyhood recollections of waiting eagerly for the train to take him home for Christmas; nor shall we forget his 'Norman Rockwell' illustration of the little old man, bags packed and ready, sitting on an up-ended suitcase, peering up the line for a train that seems long delayed, yet knowing that when it comes it will be 'on time', for God has all the time there is, and no matter the month, it will be Christmas.

But for us who were living with Brother Paul day by day, (including our Franciscan sisters and other devoted friends who gave of their time to be with him, especially during the round-the-clock care of the last four and a half months), and sharing that journey, his real ministry to us began after all the letters were written and the shining example given.

It was then that God accepted the offers he had made, delaying that train past all imagining, revealing the Hospice Mix not as a way of bypassing death and dying but of allowing time and clarity within which to confront the reality of death as everything else was successively stripped away. Paul's conscious sharings of his spiritual insights and strengths were a great gift. But only when freed from the need to be an example was he free to deal with unpacked baggage; not till he had offered his teaching on trust could he in his weakness make that trust a reality.

So also for us. It was great that we could share our strengths, and feel the Hospice Mix almost as a magic potion under our control. But just as Paul had to discover that the gates of death could not be stormed by sheer will-power, so we had to discover our ministry in sharing utter weakness and helplessness, when all that was left for us was something as simple as holding a hand and upholding each other. Jesus did not say 'throw away your cross and follow me', and so these last days were a discerning of the place of the cross at the heart of the resurrection hope, two sides of a single coin.

As death approached, life continued. This was implicit in our family decision back in August to have Paul right there in the living room amongst all the activity. So on the day after Christmas, while kind friends held his hand as he struggled towards death, brothers and sisters all gathered for our traditional exchange of simple gifts, and there was affectionate laughter, and a gift for Paul and a gift from Paul.

And the next day, the feast of S. John the Evangelist, came the gift of being able to let go. As always, the most precious gifts seem to be the unplanned ones. The Neptune Society furnished the very simple funeral arrangements, and so on Friday I found myself looking at Brother Paul, lying in his habit in his coffin, on—a bed of straw! How right! The Neptune Society did not know that S. Francis at his dying was laid upon the earth on a bed of straw; they did not make the connection that we do between the helpless infant in the straw in the chapel creche and the old brother who returned to a like helplessness before he died.

Punishment and Transformation

BY ELIZABETH MOBERLY



THE theme of transformation—forgiveness, newness of life, redemption—is central to the gospel, and it is in the light of this that we seek to learn the mind of Christ for human problems and concerns. The rationale of punishment is one such concern, and the relation between punishment and forgiveness has in fact proved a perennial source of tension. In popular thought forgiveness implies not punishing. There is certainly an element of truth in this, but if this were the whole story, one could without further ado dismiss punishment as incompatible with forgiveness. In practice, punishment as such—as distinct from certain forms of punishment—has been regarded as a valid and justifiable means of social action. Punishment and forgiveness alike attempt to respond to wrongdoing, and some of the tension between them may arise from an insufficient understanding of what it is that each attempts to bring about.

To forgive someone is not to excuse them. If an action can be justified to the persons concerned, it does not *need* to be forgiven. Forgiveness—as C. S. Lewis so aptly pointed out—deals precisely with the unjustifiable and the inexcusable. Excusing and forgiveness are thus completely different from each other, since the one asserts innocence and the other is a response to guilt. In addition, forgiveness is not to be confused with condonation. Condonation differs from excusing, in that it does assume guilt ; but it does not see it as a cause for concern. This can pose a particular problem in the realm of social action, if the remission of a penalty would under certain circumstances be seen as tantamount to condonation. From this it should be evident that forgiveness, no less than punishment, must presuppose wrongdoing and must attempt to take it seriously. It is not a mild benevolence, nor an assertion that things are really better than they seem.

The unease that Christians sometimes feel towards punishment may stem from seeing it as a socially sanctioned form of vengeance, which would certainly be essentially incompatible with forgiveness. However, even the famous *lex talionis* was originally a limiting principle rather than a positive mandate : *only* an eye for an eye and *only* a tooth for a tooth replaced a concept of unlimited punitive action. In any

case, the rationale of a social institution cannot simply be equated with its origins. What, then, is it that can justify punishment ?

One may begin by considering the situation of the wrongdoer. Whatever else may stem from wrongdoing, one central feature is its effect on the personality of the wrongdoer. Man as a moral being cannot *do* wrong without *becoming* wrong, even if in any given instance such moral deterioration is not readily quantifiable. Paradoxically, the truest and most congruous retribution of wickedness is to lead a wicked life and become a wicked person. However, this intrinsic retribution of wrongdoing can hardly be considered a suitable model for punishment. On the contrary, the role of punishment as deliberate social action must be precisely to *check* this inherent retribution. This implies a vital shift of emphasis. The report *Prisons and Prisoners in England Today* states : ' Punishment is . . . inescapably retributive : it exacts what is owed by the individual's offence ' (p. 35). But in a sense this is precisely what punishment *cannot* do ! Retribution is not imposed from outside, but arises within the personality.

On this understanding punishment is not retribution (except in a secondary sense), but is rather the means for dealing with retribution. It is the instrument for dealing with the consequences of wrongdoing in the person of the wrongdoer. Conversely, not to punish would imply a willingness to leave the wrongdoer subject to the intrinsic retribution of wrongdoing. Punishment, no less than forgiveness, must imply a concern for transformation. Neither is content to leave a situation of wrongdoing untransformed. Punishment, unlike forgiveness, is something external. However, although external, it is intended to mirror the inward reality of the wrongdoer's situation ; and not merely to reflect it, but to promote a change in it. Punishment does express social disapproval of wrongdoing. But if mere disapproval were *all* that was required, punishment would be superfluous—and the moral consequences of wrongdoing would remain untackled. A retributive theory of punishment should imply, not that punishment is retributive, but that there is such a thing as retribution—moral deterioration—and that punishment is to be applied in an attempt to deal with this.

If punishment and forgiveness converge at this point, they also diverge elsewhere. How, in each case, is transformation actually to be achieved ? It is perhaps significant that, while punishment aims only at transforming the wrongdoer, forgiveness has a twofold thrust. Forgive-

ness begins by transforming *the forgiver*, and only then reaches out to the wrongdoer. It is not just something that is 'done to the other person'. Conversely, when forgiveness is withheld, this is unfortunate for both persons concerned. It is not unchristian to be angry, but it is to be unforgiving. Anger may be an entirely appropriate response to a situation of evil. It marks an unwillingness to acquiesce in wrong, and is a stimulus to do or to suffer for the sake of the good. But anger is a dangerous virtue and is all too easily corrupted. If it merges with resentment and hatred, it is morally dangerous. In such a situation, forgiveness acts as spiritual surgery *for the person who forgives*. It is not the wrongdoer alone who stands in need of transformation. All of us, in our response to wrong, must be open to the need for our *own* transformation.

As regards the wrongdoer, the central question becomes one of how forgiveness can be translated into terms of social action. And, as such, is it compatible with the actual or potential structures of the penal system? This kind of fundamental question has never yet been completely answered, and only a few considerations will be offered here towards the construction of an answer.

Neither punishment for forgiveness can force the issue or compel repentance. Forgiveness is something to be received as well as offered. Structurally, this implies that even a good system cannot *guarantee* change, but can only work towards it. At the same time, it is important that a system should not undermine its own objectives. If a prison sentence leads to institutionalisation and a lesser ability to participate in society at large, this benefits neither the offender nor society. If an ex-prisoner is unable to find employment or accommodation (though this is a more general problem nowadays), the possibilities of recidivism may be increased. The offender's sentence may not have been prison *and* unemployment, in so many words, but in practice things may work out in this way. And, if society is unwilling to deal constructively with the ex-offender, this structural absence of forgiveness only tends to compound society's own problems. Many sentences are, of course, non-custodial; but it would be trite to assume that, say, probation is more 'forgiving' than prison. Forgiveness does not imply a concern to let the offender off as lightly as possible, irrespective of circumstances. This would be a caricature, and would not take seriously the concern to deal with the entail of wrongdoing.

Forgiveness is sometimes equated with acceptance. This has a strong element of truth, but there is more to it than this. In theological terms, we do not have to change ourselves as a precondition for acceptance by God. But God's forgiveness is a transforming acceptance, and if we are in relationship with him our lives *will* change. To put it another way, God takes us as we come to him, but he does not condemn us to stay as we are ! Both in conversion and subsequently, we can offer God our whole lives, which implies our past as well as our present and future. Whatever in our past needs redemption or healing or forgiveness may be held open to receive this.

This applies both to wrong done by us and wrong done to us. Sometimes, of course, these two interlink with each other. The alienated may act out their alienation in terms of antisocial behaviour. At the criminological level, it would be a misleading oversimplification to say that poor social conditions 'cause' crime. But in individual case-histories it may be true that childhood sufferings have had a formative influence on the adult personality. If a child is injured by its parents, there is immediate compassion for him. But if that same child as an adult batters his wife and children, there is only condemnation, for the person as well as for his wrongdoing. At what point did compassion cease to be an appropriate response *to the person* who is still, as an adult, reacting to the world as a damaged child ? And where did the responsibility for present wrongdoing ultimately begin ? Perhaps a generation ago, or even further back. This is not to say that the wrongdoer himself is not responsible for his current wrongdoing. But it is to say that he is not responsible *alone*. It may not be possible for the criminal law to do much to take such holistic considerations into account, but the task of crime prevention has much wider implications. The structural mediation of redemption may touch on almost any aspect of social conditions.

Although psychological healing may sometimes be needed by the wrongdoer, one may not simply substitute treatment for punishment without undermining the concept of responsibility. Repentance is itself a means of healing, and to avoid repentance *when it is called for* is to remain unhealed. Guilt is a functionally healthy response, and to seek to get rid of guilt without facing up to what one has done is damaging, not healthy, for the personality. 'Running from one's conscience' is not an easy task. At the same time, it will be obvious

that in daily life clear-cut, 'textbook' examples of repentance will not always be found. However, repentance is the ideal of transformation, even when the ideal is not reached; and punishment as something external is intended to promote and be transmuted into inward change.

A problem in comparing punishment and forgiveness lies in the differing scope of the two. The criminal law is limited in its application partly because it is considered undesirable to cover every kind of misbehaviour with legal sanctions; and partly through the sheer impossibility of legislating for attitudes that have not as yet been translated into concrete actions. There are many things that we are not punished for, that we need to be forgiven for. Again, the criminal law in this country is designed to function in and for a secular society. Forgiveness is a human virtue as well as a theological virtue, but if its ultimate expression is the forgiveness of God, how can this be built into a secular framework, except indirectly? Sheer openness to the redeeming action of God does make a difference. A wrongdoer will be punished whether or not he consents to this. But in the Christian life God does not transform us without our consent. It is God who redeems, but we who can respond to or reject his redeeming love, as we choose. Our repentance and acceptance of God's forgiveness is our openness to transformation.

Forgiveness is what we *all* need, and it is here that the most striking contrast becomes apparent. Punishment, as the expression of the criminal law' applies only to those individuals who have broken the law, and not to society as a whole. On this level it is easy to make comparisons, and even to say 'I thank thee, O God, that I am not like the rest of men . . .'. Doesn't this sound familiar? But it was the tax-gatherer, and not the Pharisee, who was acquitted of his sins (S. Luke 18 : 14). The shocking thing about forgiveness is that our good qualities are quite irrelevant to it. God loves us anyway, and we do not *need* to do anything to earn his love. In practice, we find this hard to believe, and in our heart of hearts we assume that our respectability—if we are respectable—must count for *something*. But at this level it simply does not. It is sometimes forgotten that forgiveness has this twofold thrust. On the one hand, the wrong we have done is forgiven. On the other hand, we do not have to earn merit or perform well in order to receive forgiveness. There can be no 'them' and 'us'

in the kingdom of God, precisely because of this shocking equality of forgiveness. Heaven is peopled, not by the innocent or by the self-righteous, but by the redeemed. It is this that, for the Christian, will be the ultimate perspective on questions of transformation.

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In Quest of Sparkle

BY SISTER CLARE C.S.F.



PROSTITUTION is not necessarily criminal in the dictionary definition of crime, which defines crime as an act punishable by law. There is no trial to prove that a girl is a prostitute. On her first appearance in court she is charged 'being a common prostitute' with soliciting, and thus she has already been labelled without trial or conviction.

Prostitution damages society because it separates sex from love. Having said this it can be added that it is often the wrong people who are held responsible and sent to prison. Perhaps greater damage is inflicted on society by some doctors and teachers who present the facts about sex without relating them to love and growth into mature relationships than by the girls themselves, who are usually the victims of deprivation. Such damage can be made worse by the example of adults, particularly parents, who appear to despise each other.

For some time there has been a demand for the decriminalisation of prostitution. The law discriminates against girls who are poor and solicit in the street while rich call girls can operate by phone or from cars without ever being charged. Male 'kerb-crawlers' can solicit and harass any girl or woman and the police can do nothing about it.

A car mounted the pavement outside our house as one of the girls who worked at the local hospital came in from evening duty ; the man concerned had followed her all the way down the road. We noted his registration number and informed the police, and although they found

him with a prostitute in his car no charge could be made, it was simply our girl's word against his. It is a much more frightening experience to be pursued by someone in a car than it is to be accosted by a girl in the street.

Because the law allows prosecution for operating a brothel if two prostitutes live and work together, loneliness leads most prostitutes to find a 'protector' in a ponce. They will be persecuted by pimps and threatened with violence unless they have such a protector. The ponce may be liable to prosecution for living on immoral earnings but this is unlikely unless the girl testifies against him. She is unlikely to do this : a sense of belonging is a need in all of us. While a girl may be 'bought' by her clients, she in turn feels she has power over her men—she has to some extent 'bought' them and a business transaction is much easier than the give and take of making friends and building relationships.

No matter how badly a girl is beaten by her ponce, even if she runs away the chances are that she will return to him, because of the need to belong and to escape her dreadful loneliness. The justification for her prostitution in her own eyes is often that she is doing it not for herself but for the sake of someone she loves. The only girl we know who has managed to get rid of her ponce and put him behind bars was motivated by jealousy of another girl he was recruiting ! Girls who have worked for ponces are frequently scarred and have teeth missing, often arriving at Wellclose House bruised and battered and with black eyes.

Legalisation and regulation of prostitution does not seem to be the answer in itself. France legalised prostitution and the level of other crimes rose alarmingly. In Amsterdam where there is a 'permitted area', church workers are concerned about associated drug abuse, drug trafficking and smuggling of arms in large quantities.

It seems fitting in a Franciscan ethos to point out that no matter where you put a red light district, someone is going to be the next-door neighbour. Such a person may be unable to afford to live elsewhere. When priests and churchpeople in a certain area start advocating a red light district to remove the problems from their own area one despairs of the Church ever breaking out of its middle-class institutional form to become the living, loving people of God.

Xaviera Hollander in her book *The Happy Hooker* opens with the sentence 'Don't think of me as a poor little girl gone astray because of

an underprivileged or misguided childhood'. Yet in effect this is contradicted within the first chapter by her account of her internment from infancy in a Japanese concentration camp in Indonesia, and her description of the brutality there and the separation and torture of her parents.

Linda Lovelace who starred in pornographic films is now living happily but in poverty with her husband ; contrary to film publicity she now says she would not make another pornographic film though the money would help them.

The propaganda that prostitution is a service to the community and that prostitutes are happy well-adjusted people falls rather flat in the face of the facts.

One girl who had been in prostitution for thirteen years said, ' I'm a born hustler, Sister ', but we found her suffering from withdrawal symptoms when she had been with us less than a week. She was accustomed to taking six amphetamines and three large brandies each night before going out soliciting. The brazen hussy act that is typical of the stage presentation of a prostitute is in fact a mask for a very confused and frightened girl—the girl mentioned above was terrified of appearing in public without a thick mask of make-up to hide behind. Part of her rehabilitation was to walk around the General Hospital without her make-up and face the fear so that she could discover its source.

Girls who have been into prostitution find it very difficult to return to society. There is a prostitution sub-culture which it is very difficult to get out of (and girls have been threatened with murder if they didn't return to their previous associates). It is also difficult to find a job and to keep it, no matter how hard a girl tries or how well she works.

Invariably employers ask for details of previous employment and a gap where social security has not been claimed and the girl has not worked or paid income tax is difficult to explain even if she has no convictions. One girl who had gone through all the pain of facing herself and what she had done, as well as coming off drugs and limiting her drinking, managed to find a job which she enjoyed and was good at. She thought it was better not to mention her past but found this an obstacle to making friends—she felt a hypocrite and there was part of her life she couldn't share. Her reticence was misinterpreted as with-

drawal from people. Her loneliness after a year in that job drove her back to Wellclose House.

She had some time at the house to think things out then found a congenial job in a country pub where she was completely open about her past. The manager and his wife were her good friends and were very grateful for her efficiency and thoroughness. She took charge of the till when they were on holiday. Then a new chef arrived and behaved insultingly to her. She refused to sleep with him and his constant taunts drove her to lose her temper and wreck his kitchen. She vowed never to return and arrived at Wellclose House in tears at 1 a.m. having suffered a great deal in her attempt to return to wholeness and society. After a few weeks thinking it over she left the house saying vaguely she would look for another job—she couldn't tell us she was going back into prostitution. It is not only ponces but the society we live in which traps anyone labelled 'prostitute'.

The background picture that emerges of girls at risk is one of homes where there is no love. We have yet to meet a girl at risk with a happy home life and parents happily married to each other. Emotional deprivation is very marked in many girls and some of them have to regress to childish or infantile exchanges of affection—needing cuddling and sometimes sitting on a sister's knee to watch T.V. The colossal need to be cuddled and to be held is one of the big influences that will draw a girl to a ponce if she can't get it elsewhere.

Initially it's very difficult for a girl to concentrate or settle to anything for long. This only improves when there is enough trust to shed many tears and admit the thoughts that have been firmly held at bay. Many girls are terrified of letting us down and are very tense and prim and proper. Again a crisis that evokes tears and the realisation that we are sympathetic is a release and a real breakthrough.

Excitement and the thrill of trying to break the law and get away with it are distractions from the feeling of being unwanted and unloved. Prostitution can allow them at least enough cash to cushion the hard things in their lives. Some girls find it just too hard to face their emotional and intellectual deprivation in a poverty that permits no alleviation or escape.

Advertising that offers instant happiness does a lot of harm to unhappy, unwanted girls who can't afford the product. One girl was finding it difficult to settle, kept away all day and would often stay out until nearly midnight. The police phoned one afternoon to say she

had been arrested. We were very relieved to hear it was on a shop-lifting charge and not for soliciting. At that time she was earning £13 per week in her job, it was a first offence and she was fined £90 which she had to pay at £4 per week. Had she been soliciting it would simply have been a £10 fine. The value of things seems to be much higher than that of people in our law.

Generally speaking, girls in successive generations have been maturing physically at an earlier age, while their rate of emotional maturity has decreased. A permissive society makes it much easier to slide without anyone noticing—promiscuous teenagers are as much part of the scene as promiscuous adults. But for many youngsters not yet financially independent and not aware of the risks they incur, if it's all right to be promiscuous then it's all right to do it for money if money is short.

The current opinion that only through sex can one be fulfilled, and the teaching about sex that concentrates on techniques for maximum enjoyment rather than the expression of a whole, loving and lasting relationship does not help the youngsters. The majority of girls hanging around the pubs to pick up clients are sixteen or seventeen or younger. Some of them will admit to being in prostitution since they were twelve or fourteen. It would seem an improvement to *raise* the age of consent to eighteen. By that age there is more chance of a girl being free to choose rather than a victim of feelings she has not yet learned to control.

The Church has a responsibility to her Lord for the deprived. 'Lord when was it that we saw you hungry or thirsty or a stranger or naked or ill or in prison and did nothing for you?' In the developing countries children with malnutrition evoke instant sympathy but in the inner city in Birmingham (and probably in the rest of our cities) there is an absence of sparkle and hope in children that is even worse—a death from malnutrition of the spirit. Francis renewed the vision of Christ in his times, we now have to work it out afresh in our time.

Sister Clare C.S.F. is a trained nurse and is in charge of Wellclose House in Birmingham which seeks to help young women at risk.

The harlot's cry from street to street
Shall weave old England's winding-sheet.

WILLIAM BLAKE (1757—1827).

Penal Crisis and the Christian Moralist

BY RONALD PRESTON



I HAVE been responsible, together with Professor A. E. Bottoms, Professor of Criminology in the University of Sheffield, for editing a symposium, *The Coming Penal Crisis*, which has just been published by the Scottish Academic Press (who are the publishers of the journal of

the Howard League for Penal Reform) at £7.50. It is the result of a piece of co-operative work between some of the leading criminologists in the country and some theologians. As only one chapter is by me I hope readers of *THE FRANCISCAN* will excuse me when I say that I think the book is very important, and for two reasons. First, it addresses itself to a crisis in penology which has arrived—the term ‘coming’ in the title is unduly cautious—and second, it represents an attempt of theologians to come to grips with problems of penal policy which is almost the first since the well-known Clarke Hall lecture by William Temple, *The Ethics of Penal Action*, in 1928. In this article I am in no sense giving a précis of the book ; rather, I will try to sketch in very general terms the current dilemmas of society with respect to crime and punishment, and the problems they present for the Christian moralist.

A problem which arises at the outset is the unsatisfactory attitude of the general public in this whole field, a public which those who legislate our criminal policies have to take into account. To begin with people habitually used the expressions ‘law and order’ and ‘crime and punishment’ as if there is a casual connection between the two terms in each phrase. There is not. Then we are an anxious society. We are anxious on a large scale because of racial tensions, the I.R.A., violence in industrial disputes and football hooliganism. We are anxious on a small scale because of the rise of burglaries and thefts, and the fear in many areas of being mugged if one goes out at night. We are anxious because we are a relatively wealthy society ; the wealthy are always more anxious than the poor, and more anxious about ‘law and order’ than they are about social justice. The upshot is that there is a strong tendency in the public to demand harsher punishments ; to demand that the criminal should receive pains at least as great as those he has himself inflicted, and more if possible ; and to be tardy at best, and vindictive at worst, in receiving back into society those who have paid the penalty exacted by the processes of law.

Another background problem is the sheer difficulty of interpreting criminal statistics. Most crimes are not reported, for instance pub brawls, petty thefts, and damage to property. Changes in the law may affect the statistics, as in the case of rape in the year 1977/78 when there was a twenty-two percent increase ; the reason was that for the first time the plaintiff could remain anonymous. Again the police are apt to show varying degrees of interest in different crimes at different times and in different places, and this can affect the degree of reporting. Also they have wide discretion whether to prosecute or even record an offence ; and some crimes do not come into the statistics because they are not dealt with by the police, for instance tax dodging. These difficulties mean that we need a certain caution in approaching questions of crime, but that is no reason for not taking them seriously. Indeed a mobile, rapidly changing, urban and industrialised society is clearly a fertile source of crime, eighty-five percent of it committed by youths and men, and mostly in the 14—40 age range.

What is the penal crisis ? It has several features, some of which are fairly well known, such as the serious overcrowding in prisons and the tense atmosphere in high security ones. But the chief element is the collapse of the rehabilitative ideal in punishment, expressed in Prison Rule No. 1, ' the purpose of training and treatment of prisoners is to encourage and assist them to lead a good and useful life '. In its earlier stages, after the first world war, this ideal owed a good deal to a Christian concern for the offender, and a desire to break away from a purely retributive or purely deterrent theory of punishment or a mixture of the two. But after the second world war rehabilitation was based much more on a supposedly scientific basis, according to which the science of criminology could provide a causal diagnosis of offenders, and hence arrive at specific types of effective treatment for specific types of offenders.

It is this which has broken down, as one can see if one compares a Home Office Document of 1959, *Penal Practice in a Changing Society*, with one of 1977, *A Review of Criminal Justice Policy*, 1976. None of the various rehabilitative procedures shows significant success in reducing recidivism as compared with doing nothing at all ; the only penalty which shews a little evidence of success in this respect is fines, which have no rehabilitative intention. One of the unfortunate effects of the ideal was to discourage short prison sentences as being rehabilitatively useless, and to make much more use of parole in settling the

amount of the sentence actually served in terms of a diagnosis as to the extent of rehabilitation of the prisoner.

This diagnosis is more impressionistic than 'scientific'. For one thing social factors enter into it. The vast majority of prisoners are in the Registrar General's 'lowest' social classes, whilst those who pass judgement on them are middle class. This is a serious matter when it is realised that crime is much less due to deficiencies in particular individuals as it is to the organisation of society. This is leading many criminologists to say that it is not punishment which will do most to reduce the crime rate, but the recovery of a greater sense of neighbourhood and community. This leads us straight into the area of community work, community development and the like (including reflection on the various senses of the term 'community'), and in particular to the role of the Church. It is a sobering thought that punishment has relatively little to do with the rate of crime. Even vast increases in the number of the police and in their pay would have relatively little effect. It would have some ; there is evidence that increased rate of detection is some deterrence. But more important is community sanctions and community attitudes ; an effective community is very largely self-policing. Thus questions of crime and punishment bring us rapidly to basic questions of social policy and economic and political priorities, and to how human beings can find freedom and fulfilment in living together in society.

Meanwhile the collapse of the rehabilitative ideal is leading criminologists to suggest three areas of reform. (1) There is a call for fewer and shorter prison sentences and less surveillance for 'run of the mill' offenders, whilst imposing longer and perhaps indefinite sentences of incarceration in the case of 'dangerous' offenders, the 'bad' and the 'mad'. Here we come against a grave problem to which I see no clear answer. There are undoubtedly dangerous offenders. But there is no clear means of knowing who they are. Hence if we wish to protect the public from all dangerous criminals, in order to be certain of doing so we shall be locking up three potentially dangerous criminals indefinitely for every one who is in fact dangerous. Whether one is dangerous will be defined by one's crime. Even if this containment is as humane as possible, which is far from being the case at present, this is a fearsome thing to do. And again an element of the arbitrary enters in, for one of the most dangerous category of person is the drunken driver, but no one proposes to lock him up indefinitely.

(2) There is a call for fixed sentencing and an end to discretion, on the principle that power over a criminal's life should not be taken in excess of that which would be taken were his reform not considered as one of its purposes. This leaves retribution as the key element in punishment. Those who advocate this vary widely in their general attitudes. Those of the political 'Right' tend to call for longer sentences and often for more rigorous conditions, those of the political 'Left' tend to draw attention to the need for social justice, and to the relative leniency with which the crimes of the powerful are dealt. Many of the advocates of what has been called the 'Justice model' do not demand the abolition of all rehabilitative facilities. They would wish them to be available, but on an entirely voluntary basis. They say that the breakdown of the rehabilitative model has shewn that it is impossible to rehabilitate in a coercive situation, but facilities should be available for any who opt for them whilst knowing that whether they did opt or not would have no effect on the length of their sentence. One corollary of this would be a new role for the Probation Service.

(3) The Howard League and others are pressing for more use of reparation in punishment, to the victims where possible, and to the community ; by this something positive would be gained whether such a requirement had any rehabilitative effect or not.

What is to be the response of the Christian to these issues of penal policy ? As is always the case he has to relate the radical ethic of the Kingdom of God to the Kingdoms of this world ; he lives under God in these two Kingdoms, or ages, or cities, or realms at once. In the Kingdom of God we find from the Gospels that God's paradoxical rule is expressed in forgiveness without limit ; it is always searching for a response from the offender but does not give up when it does not get it. From this we understand that God has no interest in punishment for the sake of punishment ; what he wants is re-creation, renewal. In the Kingdom of this world, in which we are bound up in the bundle of life with men and women of varied religious beliefs and none, the ethic of the Kingdom of God cannot be realised directly, but on the other hand the Christian must always want to challenge and influence the earthly Kingdom. For this reason he is likely to be unhappy if society adopts a penal policy entirely opposite to that of the ethic of the Kingdom of God. A *purely* retributive penal policy would be such. Retribution does justice to man's dignity, in spite of

his sinfulness, and to his social nature, by holding him responsible for what he does (subject of course to medical evidence and certain types of provocation), and therefore blameworthy if he does wrong. But to punish for no other reason than that a penalty must be exacted should be a matter of concern for Christians.

Questions of deterrence cannot be excluded *if* they can be shown to further the common good ; they raise the basic question of the relation of the person to society. The deterrent effects of punishment are in fact greatly exaggerated, but that does not mean that deterrence can be entirely ruled out of consideration. Nor can rehabilitation or reform. Here we have become much more aware of a sinister paternalism, sometimes blatant and sometimes subtle, which has to be guarded against, but that does not mean that reform can be entirely ruled out of consideration. Above all the Christian should be concerned with the self-righteousness and vindictiveness of society in questions of punishment, even as he mobilises support for the victims of crime. Society must deal with crime even though it itself is unjust in its structures and often in its legal procedures. But it needs to do so with what a Christian would call a reverent and godly fear. After all it is in its own interest to put its house in order and produce better community structures, as far and away the best method of dealing with crime.

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Ignorance alone makes monsters or bugbears : our actual acquaintances are all very commonplace people . . . We can scarcely hate anyone that we know.

WILLIAM HAZLITT (1778—1830).

The Meaning of Foster Care

BY NANCY HAZEL



'MEANING' is more than an official definition and involves questions of belief and morality. The official definition of foster care is to maintain a child for reward in a family which is not his own. Adoption is defined as taking over permanently all parental rights without payment.

Foster care in England has traditionally been seen as the provision of substitute parents for young children who are not able to live with their own family for long or short periods. It has been considered as a 'labour of love' for which payment may be made to cover the extra expenditure incurred, but not as a reward for the work which is undertaken.

But foster care has a much wider meaning than that. For example, in mediaeval Ireland the sons of noble families were fostered with other families. This created inter-family bonds and meant that they could not fight each other—there are stories of what happened when foster brothers met on the battle field. When the conquerors came they destroyed this system so that the nobles would become divided amongst themselves and no threat to the oppressor. Foster care has had a political meaning in modern times too as, after the Anschluss, Hitler planned to foster Austrian children in German families to ensure that they became good members of the German Reich.

Today most of the children in public care in the industrialised countries of North West Europe come from the lowest and poorest social classes and, if they are placed in foster homes, the foster parents are almost always from the upper working class or lower middle class. Clearly here also a kind of indoctrination is taking place into the conventional ways of our society and, until very recently, the parents of origin were hardly consulted about the care of their child in its new environment.

However the use made of fostering varies widely from country to country. For example, in Sweden about three-quarters of the children and adolescents in care live in families, in Belgium practically all of them live in residential institutions. Sweden lays great emphasis on providing the children with opportunities to live 'normal' life in the

community, attending ordinary day schools or going out to work. Ordinary families are trusted to carry out the task of providing care in their own homes. Belgium believes that it is easier to maintain good standards in residential care and that helping deprived and disturbed children is a task for experts rather than lay people. In this Catholic country vast sums are collected from the congregations to maintain 'orphanages', 'homes', etc., and the religious who often staff them tend to be seen as 'good' and above criticism because of their vocation, although in reality they are mostly untrained men and women, some having considerable natural gifts for this work, whereas others do little more than follow the established rules. A system with such built-in vested interests is difficult to change, although it is very expensive and unlikely to provide a good preparation for independent life in the community.

In England and Wales there has traditionally been a half-in-half pattern of placement for children and adolescents in care, just under half of them living at any one time in foster homes. However England has traditionally held the belief that caring for the more difficult children is a task for 'experts'. The population placed in foster care has always consisted almost entirely of young 'normal' children needing substitute parents. Only a very small proportion of adolescents or maladjusted or handicapped children were placed in foster homes. This is now beginning to change and there are a number of schemes for placing handicapped children in foster or adoptive homes.

Nevertheless, in 1980, still only those adolescents who have very few problems are generally placed with families. Almost all the persistently delinquent boys and the girls whose behaviour is considered to be 'beyond control' are placed in residential care following an appearance at court. Most go to one-sex community homes with education on the premises. These homes are the heirs of the old Approved Schools, i.e. independent training schools whose ethos owed a good deal to the English tradition of boarding school education for the children of the rich. Often these homes are in rural situations a long way from the adolescent's own family home.

These institutions are extremely expensive and three-quarters of the boys who are sent there re-offend within two years of leaving. It appears that they have a lasting effect on only twenty percent of the boys placed. There is no research to tell us how the girls fared, but hearsay evidence is distinctly disturbing.

In 1974 I had completed a series of comparative studies of child placement in Europe and found myself very critical of the English assumption that so many children were 'unsuitable for fostering'. At that time Rev. Nicholas Stacey had recently been appointed as Director of Kent County Council Social Services Department and he was anxious to improve the placement situation in Kent. He was successful in obtaining a substantial grant from the Gatsby Charitable Foundation and, with the support of Professor Vic George of the University of Kent, a five-year project was set up to discover: 'If you spend as much money on developing a family placement in the community as it costs to use a residential place, can you obtain more effective help for the adolescent with severe problems who must *unavoidably* leave his home, at any rate for a short period?' 'Can ordinary people, in their own homes, provide *effective* help to teenagers with severe problems?' (First Annual Report of the Kent Family Placement Project).

The group to be considered were those who were held to be the most difficult to place, i.e. aged fourteen to seventeen years with 'severe problems'. In practice there were three main groups:

1. delinquent boys.
2. 'beyond control' girls.
3. casualties of the system—adolescents who had been in care for many years, either in one large institution or in a series of foster homes and residential centres, so that, as teenagers, they had no established roots.

When the experimental period ended on 31 December, 1979, one hundred and fifty-six boys and girls had been placed in foster care. It had been shown that over seventy percent of them improved during placement. There had been no difficulty in recruiting foster families. From January, 1980 the Project has become part of the Kent Social Services Department and is being expanded and decentralised.

However this was an unfamiliar kind of foster care. It was not seen as unpaid altruism, but as a very skilled job. The foster parents were seen as of equal status to social workers and, in addition to the tax-free boarding out rate for the child's maintenance, they received a taxable professional fee of just over £40 per week.

The foster parents met fortnightly in local groups to prepare themselves for the task, to analyse and evaluate their work, to develop

policies and to educate new applicants. As time went on these groups became extremely effective support systems, so that the families coped with almost all crises themselves, needing less and less social work help.

Finally the placements did not seek to provide 'endless' substitute homes for deprived children, but were time-limited and contractual, with specified goals. An initial agreement was reached between the adolescent, his own family, the foster family and the social workers on the problems to be tackled and the time needed for this. All agreements were reviewed every six months and could be lengthened, shortened or amended in any other way. This contractual base was extremely important. Everyone was clear about the intention of the placement and the adolescents gained confidence by ticking off problems they had resolved.

However this new form of fostering stands in contrast to traditional methods of social casework, where one worker is in sole charge (under the supervision of a superior in the hierarchy), and where foster families work in isolation, depending on the social worker (the expert) for support and advice. The project believed in sharing all decisions and in *mutual* help and support, rather than assistance by experts. There seem to be some rather far-reaching implications in this new method.

Firstly, the assumption is made that to help others in the community is everyone's responsibility. It is not acceptable to try to export deviant persons to the care of experts in institutions except as a last resort in the interests of public safety or where specific forms of treatment can only be provided in residence.

Secondly, it is now clear that ordinary people in their own homes can successfully carry out work previously believed to be suitable only for experts.

Thirdly, it seems appropriate that good financial rewards should be available for the most demanding work—the foster parents say that they work not for love but *with* love. By making life easier in various ways, money enables people to continue without sacrificing their own families and also demonstrates that the work is highly valued.

Lastly, a movement of this kind implies a kind of reconciliation between the deviant or unsuccessful members of the community and those who have achieved happier and more successful lives. It is

certainly a process of social control, but one which should lead to greater understanding between people.

However, in England as in Belgium, there are substantial vested interests opposed to changes of this kind. It is hard for people who have spent their lives working in residential care to see their institutions devalued and their posts in jeopardy—and the unions are alert to any threatened loss of jobs. How can these people, often with a lifetime of experience, be helped to come out from behind their walls and bring their knowledge and skills into community-based work?

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What is a Visionary ?

THE visionary is a restless man, he is always on the move, he cannot be satisfied with set forms or with the ' norms ' of convention. He does indeed see value in the present but only insofar as it points to something infinitely greater. It is a creative utilization of discontent, a discontent with things as they are, coupled with an irrepressible desire to communicate that discontent, that makes him a marked man, a man set apart from his fellows. Not that he is any more equipped to deal with the problems of his day, in fact he is by nature the weakest of men, helpless before objects which seem impassable. It is his task of watching, interpreting and articulating for his fellows what they long to say, however unconsciously, which justifies his *Modus Vivendi*.

It is the exceptional man who initiates radical change and lives to see its working out in his own lifetime, more often than not it is by a gentle but persistent wearing away of all that is false and inhuman, amid great misunderstanding, that is his lot. Strangely, it is by the way of apparent isolation that his voice becomes more powerful than that of the revolutionary. Not in the foment of emotion, but in the continuous sifting of human experience is fruit borne. William Blake is an example in point ; little understood by his own generation, his voice now speaks

to a generation who seek a new Jerusalem shorn of all the accretions of materialism.

Both visionary and revolutionary have much in common and often they are the same person (in essence this is always so), but there are distinctions which can be made. For the revolutionary, the immediate is of prime importance, it is only the Now which for him has any meaning. His actions spring from a logical working out of ideas, ideas formed by a process of historical evaluation enabling him to justify a course of action which he is to take.

The visionary is less dominated by a system of logic, although he must use method if he is to keep his integrity, as by Revelation. And although revelation reveals something to us, it gives us a hint of things as they might be, the path to it is wholly unpredictable and irrational. Vision is like a fire which consumes and our visionary is a man who writes in heat, being almost consumed by the intensity of his message. 'A creative person has little power over his own life. He is not free. He is captive and driven by his daimon'.¹ He does not look back on the past as a storehouse from which he can take what he will, but as something which is terrifyingly near, like yesterday, which is almost too near for words. He 'has to evoke the past and relive it, to seize the ephemeral. This is the important part of his work'.² He sees the present as something virtually indistinguishable from the past and in it an encapsulation of all that is.

All around men see chaos and disorder in the world, continuous movement which has lost its sense of direction, which turns in upon itself or peters out in dissipation and they ask the reason why. Bandied about with political slogans, fed on empty words promising an extension of our present affluent society, people have lost the thread which binds them together and confusion is rampant. It is in this confusion that we are witnessing a rapid disintegration of long held beliefs and assumptions about man as an individual and about society in general. The ethical superstructure that once seemed so secure has now become displaced. In such a state of uncertainty our visionary becomes a prophet, (even if he does not know it). As Father Leech said recently : 'There will be no prophecy if there is no vision, and if there is no vision,

¹ Jung : *Memoirs Dreams and Reflections*, p. 328.

² Hesse to Serrano in 'Herman Hesse', RKP.

the people will perish'.³ Vision and prophecy are inextricably linked for in the very nature of prophecy there is vision.

Vision looks 'into the life of things'⁴ and enables the visionary to see things much more clearly, and for him this can be both a joy and a burden. With the sense he receives things as they appear to be, with the eye of perception he sees these same things in a completely new way. He somehow sees through, under and beyond the confines of time and space so that he can view the whole spectrum of human experience in a way that most men would find extremely difficult. Yet all this does not happen without the 'normal' experiences of life, on the contrary, there is a creative convergence in which two levels of consciousness are brought together and become almost inseparable—sense experience feeding inner experience.

The inability to look at himself is the great disease of man today. People look out always trying to lose themselves in schemes and projects and when these go wrong they increase their desolation by new and bigger schemes without ever bothering to question the validity of the whole thing. It seems that people will do anything but return to the source of things. How can we begin to resolve any of our national or international problems if we persist in regarding them as something over which we as individuals, have no control? It is rather ironic that in these days of complex international communication, there is virtually no communication at all. All this is of course an unpalatable truth to the western mind so formed as to accept reality in some form of concrete activism.

The faculty of vision or perception is something we all possess even if we feel unable or unwilling to tap its energizing power. The fact remains that in some people this energy creates such an impression that it becomes a dominant force in their lives. Vision gives man a completely new dimension to his life, in his search for meaning about his life, his world, and a hint at the purpose and meaning that lie behind them. Vision is seeing, it is the art of seeing. It is the visionary who attempts to teach this art to an estranged world that desperately needs to find itself.

DOMINIC PAUL S.S.F.,
Novice.

³ Talk to Communities Consultative Council, Sept. 76 (referring to Proverbs 29, 18. AV).

⁴ William Wordsworth : *Lines above Tintern Abbey*, 1. 49.

Accepted and Called

*Sermon preached by Brother Richard S.S.F. at the Friary Mass on
Sunday, 20 January, 1980. Epiphany II.*

From the Collect for Epiphany II 'By whose Grace alone we are accepted and called'.

AT this moment, I stand at a lectern : it was made by man—for a purpose. I stand on tiles : they were made by man—for a purpose. I am wearing a brown habit : in 1976 it was made by Mary—for a purpose. Surely man is near to the image of God when he is making things, creatively, for a purpose. However much we fail at times, it is truth which the Psalmist speaks of us. You and I are 'fearfully and wonderfully made'. We were made by God—for a purpose. If man makes a tile or a lectern for a purpose, what must be the purpose for which God made us ?

We were not only made for a purpose : we were called for a purpose. It is not an accident that we are here now. Parents, friends, pastors, a passage in a book, circumstances, feelings of compulsion in ourselves : we have been brought by God—if indeed also through choices of our own—yet, by God, to this moment. Jesus said : 'No man can come to me, unless the Father draw him'.

Made for a purpose—called for a purpose. The connection between a call and a purpose is very clear in outstanding instances in scripture. We think of Moses at the burning bush, called to an apparently impossible task. We think of Isaiah's overwhelming vision in the temple—his sense of sin—and then his call to deliver a message. But few calls are more well-known than those in this morning's scripture readings. (1 Samuel 3 v. 1—10 : Gal. 1 v. 11—end : John 1 v. 35—end). If Moses and Isaiah were called for a purpose, so was Samuel. At two points at least, Samuel made history. Saul did not just decide to aim to be king of Israel : he was sent for, and anointed, and Samuel left him no possible room to doubt what it meant. Later, tragically, Saul disobeyed Samuel ; and Samuel called David from defending and caring for some sheep—and anointed him king. I cannot think it probable either Saul or David would have gone after kingship, if they had not *believed themselves* anointed and called *through* Samuel. So then, Samuel also—called for a purpose.

This morning also mentions Paul, but he is such an obvious example, nothing more need be said. However, in today's Gospel we have Andrew, and the full purpose of Andrew's call may not be so obvious, until we stop to think. Andrew left fishing nets at the Sea of Galilee to be with Jesus—but there was greater meaning in that. Andrew had to be prepared for his great missionary work. He had to be taught ; he had to experience the crucifixion of Jesus ; he had to witness the resurrection, very personally. And after Jesus left the Apostles, the whole thing hinged on them. They were 'thrown in at the deep end' as we say. It was for them to set the whole church going. And for that purpose, Andrew also was called.

God is working His purpose out, and each of us is somehow a link in the chain of that purpose. Moses, Isaiah, Samuel, Paul, and Andrew obviously had crucial roles to play. But every machine has big wheels and small screws. The big wheels are utterly necessary, but so are the small screws. Our part in God's purpose may

be important or insignificant ; it may be obvious or it may be hidden and baffling—but still it is crucial, necessary, entirely essential.

And yet our Collect says it is by God's grace alone we are accepted and called to God's service. Isaiah at his call, said ' it's impossible : I'm such a sinner '. Paul was always saying that only God's grace made him into such a mighty instrument in the purpose of God. And we too, at different times, feel the same. How can God possibly call such an unworthy wretch, such a hopeless cad as I am ? Some of us, in later life, may feel worse than that—there are those who do feel they have answered their call and carried out their purpose : their work is almost done—but some may feel ' God DID call me once, but after a while I made a mess of it . . . and surely, he'll reject me like Saul, and someone will have to play a harp or violin to calm me down, and if they do not play in tune, perhaps I shall try and pin them to the wall '. ' Woe is me ' said Isaiah. And a few of us may want to say ' How well I understand how you felt '.

In answer to all this, I read somewhere : ' God uses sinners. He has no one else to use '. As to failure, in *one* sense Christ was a failure. Paul obviously felt a failure at times. And I do not think the tragedy of Saul is God's usual way with penitent failures. NO : God has brought us, each and all to this moment : God has made us for a purpose : God has called us for a purpose—we may not have the *same* chance again, but God even uses our sins and failures to make us, yes—in some ways, more useful instruments of His purpose. For there are lessons in failure.

And so this morning, those of us who have not yet reached middle age, can be certain God calls us, and we may or may not yet know to what He has called us—what part we are to play in His total purpose. And the rest of us, whether with satisfaction, or whether with temptation to regret, if we do not feel quite that way—we know equally and all, that God's grace alone accepts us, that we *have* to continue from where we *are*, and from that point, from this very seat in chapel, this lectern at this very moment, in God, in Jesus, yes, within God's very purpose, there *is* a way forward for all of us—to our utmost heart's desire.

Praying Man

you are a glass
tilting at the sun

when he catches you
you are transfixed with light

you hold yourself stillly

you draw him down
through your own
transparency

you focus him

on the dark spots
of the earth

you kindle his fires

SUSAN FISHER.

Books

Centrality of the Eucharist

A History of the Parish and People Movement.

By Peter Jagger. Faith Press, £2.50.

This is the story of a movement which has had considerable influence in changing the face of Sunday worship throughout the Anglican Communion. It recalls for us the background of much that has happened in liturgical reform and ecumenical advance in recent years.

The restoration of the Eucharist to a central place in parish life by the Tractarians had led to a High Celebration of great dignity in place of eleven o'clock Mattins, but at which communicants were not encouraged in respect for the ancient custom of fasting before communion. The more devout would communicate at an early low celebration and return to take part in the 'Holy Sacrifice' as an act of Thanksgiving.

But already by the twenties a number of priests had introduced a sung celebration at 9.30 a.m. to allow for a communicating attendance as well as a 'lie in'. Already a similar liturgical movement was going forward in France and Father Kenneth Packard was influenced by this to draw together a number of priests to discuss the launching of a similar movement in the Church of England. Father Henry de Candole, afterwards Bishop of Knaresborough, became the leader of the new movement called 'Parish and People', the aim of which was to establish Parish Communions at 9.30 a.m. as the chief Sunday service, followed by a parish breakfast and parish meeting then or later in the week. A periodical was launched and conferences were promoted which concerned themselves not only with worship but with evangelism, baptismal reform and biblical theology.

Interest was aroused not only in Evangelical circles but also among the Methodists, leading to joint ecumenical conferences on the reform of the liturgy, the Eucharistic sacrifice and the ministry.

The sixties saw a reappraisal of purpose, and a more militant approach to reform and renewal to meet the contemporary situation in theology, ethics, sociology, spirituality and ecumenism. Liaison was made with the more radical Keble College Group. This however led to a drop in numbers. Father Eric James, the general secretary, reported that 'a great number of clergy and laity feel threatened by new ideas, by new concerns, by the new experiments we have announced as our special concern. The new constitution of 1966 rather vaguely stated the object of the movement to be the advancement of religion and the promotion of such change within the Church of England as may strengthen it to present more efficiently the Christian Faith to the people of this country'. This was to be achieved by 'stimulating creative theological thinking, and by taking up such opportunities for constitutional action in the ecclesiastical sphere as might become available', rather a far cry from the original purpose. The latter was implemented by a group chaired by Father Timothy Beaumont designed to give guidance to Church Assembly members. After the resignation of Bishop Henry in 1968, the movement was to experience more radical changes. Ecumenical activities now came to dominate its life, and plans went forward to amalgamate with Methodist and

other renewal groups to become a completely new movement called 'One for Christian Renewal'. But the work of renewal in the Church of England through its official bodies was carried out by a body called 'The New Synod Group'.

Thus the Parish and People Move-

ment got caught up in wider concerns, though no doubt much still remains to be done to stimulate the ideals for which it stood. Perhaps its lasting value will be in its concern to link up liturgical reform with the daily life of the people of God.

FRANCIS S.S.F.

Message of Love

'The Gospel Without Compromise'. By Catherine de Hueck Doherty.

Collins, 1979, 158 pp. 95p.

This is a book which in its simple reaffirmation of the Gospel message of love, has a great message for each Christian in this time of renewal in the Church. And I say, 'for each Christian', because, as Catherine de Hueck Doherty says, renewal in the Church must begin within our hearts, as we learn to know and love God and each other, it cannot be done only by councils of bishops or synods. Conferences are necessary, but they do not have the same importance as the Holy Spirit acting in our hearts. If this book were widely read, and thought about and prayed about, and lived out, it would have a remarkable effect on the Church.

She begins by outlining the confusion and lostness of man today, man who prides himself on his technical skills, (but who needs psychiatrists to tell him how to live with these skills), who has all sorts of material comforts and lacks for nothing (at least in the affluent countries of the West), but yet who is empty, looking for something, but not always realising that it is God, Love, he is looking for. Man is crying out for the Bread of Life, but we Christians do not know how to share this Life which we have found, with others. We have not really discovered Love as the key to the great loneliness of people in our age. Yet it is by our loving that we

ought to be recognised as Christians, we are to 'love one another as I have loved you'. We cannot convince others of God intellectually, we must convert them existentially, and we can do this only by living out the Gospel, without any compromise.

Then Catherine Doherty goes on to a deeper spiritual level, to how we are to live out the Gospel. There is a beautiful chapter on 'Trinity, Sobornost, Community', showing us the real underlying depths of community. There is a trend, both within the Church and elsewhere, for groups of people to try to live together in community. But it is far more than a group of like-minded people having fellowship with each other. For the Christian, community living is to be a reflection of the life of the Trinity, of that self-giving love for the other. And this type of community is to be lived out firstly in the community where we *are*, that is, in our family life, in our religious community, and not by going off and forming small groups somewhere else. Of course, this kind of self-giving love is impossible for us without prayer, the prayer of silence, the continual prayer of the heart, which I believe we can learn from our Eastern Orthodox brethren. In another chapter on 'Love', again there is the same depth of insight. Out of our deep roots

in prayer, out of our letting Christ really dwell in our hearts, we are to love with God's love.

Her theme of 'Poverty' really overflows into her chapter on prayer, for prayer must begin with the realisation of who we are, that is, that we are absolutely dependent on God our Creator and Sustainer, and that without Him we can do nothing. And this is real poverty of spirit—dependence on God. The stripping away of things and simplification of our lives is merely a preparation for the real poverty of spirit. And until we come to be poor like this, we cannot even begin to help

others, either our next door neighbour, or the poor in our slums.

Catherine de Hueck Doherty is a woman of deep prayer and silence, steeped in both the Orthodox and Western traditions, and able to bring together the best of both. Her book *Poustinia* deals in more detail on prayer of the heart, in a simple but therefore very profound way, but she also touches on it in this book, which is a book of haunting beauty. Her theme is very much that of S. John as an old man saying over and over again to his disciples, 'Children, let us love one another, for love is of God'.

STROUD.

A SISTER C.S.Cl.

Not Proven

Luke and the Pastoral Epistles. By S. G. Wilson.

S.P.C.K., 1979, xii + 162 pp., £8.50.

The Pastoral Epistles (I and II Timothy and Titus) are so different in doctrine and outlook from the undisputed letters of Paul that they are generally ascribed to a follower of Paul, who wrote them (probably after the Apostle's death) in order to recall the reader to Paul's teaching at a time of crisis in the church. In this book Wilson takes up the theory that the writer of them was none other than Luke. He rejects the suggestion, which was made by C. F. D. Moule more than thirty years ago, that Luke was Paul's scribe, writing very freely, but under the direction of Paul, some time before his death. He is more favourable to the view of A. Strobel, that Luke composed them himself at a much later date, perhaps about 90 A.D. In fact this is Wilson's own view, and his book is a careful comparison of all the relevant data in Luke-Acts and the Pastorals, paying particular attention to the similarities of thought and the implied

circumstances of the church. But he has to face formidable objections, because the evidence is always inconclusive and the differences are real. The one passage which really does seem close to the Pastorals is Paul's speech at Miletus (Acts 20 17—35). I would regard it as a strong indication that Luke-Acts and the Pastorals belong to the same milieu and to the same period in the development of the church, as many scholars who assign a late date to the work of Luke would agree. But it is another thing to say that both Luke-Acts and the Pastorals are by the same author. In commenting on the relationship between the Miletus speech and II Timothy, Wilson is reduced to saying that, in writing the latter, Luke 'momentarily forgets the perspective of Acts 20'. Finally, if Luke is taken to be the author of the Pastorals, he appears to be a different personality from the impression given by Luke-Acts. This is a count against the theory, though put forward by Wilson as a consequence of it

which he would endorse, claiming for Luke a position of leadership for which there is no evidence outside the Pastorals themselves. The personal notes, including 'only Luke is with me' (II Tim. 4 : 11), are claimed to be genuine fragments from lost letters of Paul, in spite of the well-known arguments against such a view.

It has to be concluded that the case

is not made out. But the book has value, because it presents a great deal of information about the church in the later New Testament period in a readable and interesting form. Readers will be compelled to think again about their ideas both of Luke-Acts and of the Pastorals, as they try to imagine what early Christianity was really like.

BARNABAS S.S.F.

Mary

Mary—The Feminine Face of the Church. *By Rosemary Radford Ruether.*
S.C.M. Press, £2.50.

This slim volume (74 pages) is concerned with raising questions about the Mother of Christ and the theological understanding of Mary, and of the feminine in the Church. The author is well qualified to do this, being a Roman Catholic theologian teaching in a Protestant theological college.

The book is in two parts. The first, under the title of 'Mary in the Bible', looks at the role of the ancient goddesses and their suppression, the feminine imagery in the Old Testament such as the Wisdom of God, and the New Testament position of Mary. The second part, entitled 'Mary in the Church', examines her place in the different traditions of the church, and the relationship between Mary and the

feminine and those churches views of redemption, goodness, sexuality, and social consciousness. The book ends with a plea for a radical re-appraisal in our understanding and vocabulary about God, masculinity and femininity.

This is, of course, an enormously complex area and bang up to date in its relevance, so such a small book can only give sketches of its arguments and conclusions. However, the questions are thoughtful, provoking the reader to re-examine many attitudes in this field. For this reason the book is both timely and worthwhile, and I hope the author goes on to produce the more amplified version she promises in her introduction.

VICTOR S.S.F.

Mary in the New Testament. *Edited by R. E. Brown, K. P. Donfried, J. A. Fitzmyer, and J. Reumann.*

Geoffrey Chapman, 1978, 323 pp. + xii, £4.50.

This collection of papers is a report of discussions of the Lutheran and Roman Catholic Theological Commission in the United States. The same team produced a similar study of Peter in the New Testament in 1974. This new book, however, is not an official publication of the Commission, but an unofficial expression of the common mind which has been reached by scholars of divergent

allegiance upon a very sensitive and divisive area of faith. The degree of unanimity among them including others besides Roman Catholics and Lutherans (e.g. R. H. Fuller, the well-known Episcopalian scholar) is remarkable. The essays cover each book of the New Testament and also early Christian literature up to 200 A.D.

Two major concerns appear again and

again. The first is the question whether anything that is said about Mary in the New Testament and early Christian literature can be regarded as historical at all. The conclusion is reached that the infancy narratives in Matthew and Luke serve symbolical and literary purposes rather than information, that references to Mary in other parts of the New Testament are too scanty to provide anything historical, and that the post-biblical legends have no historical basis. This means that we do not really have any factual information about Mary. On the other hand the doctrine of virgin birth, which in the nature of things is incapable of historical proof, does not depend on the infancy narratives, but is in fact presupposed by them.

The second concern is to trace the beginnings of respect and veneration for Mary. Here crucial importance is attached to the saying of Jesus in Mark 3 : 35, ' Whosoever does the will of God, he is my brother and sister and mother ', and especially the rather similar saying in Luke 11 v. 27—28, where a woman

says ' Blessed is the womb of her who bore you and the breasts which you have sucked ', and Jesus replies, ' Yes, but blessed are those who hear the word of God and keep it '. In Luke in particular Mary appears as the perfect disciple. From this beginning, and its first flowering in the beautiful infancy narrative of Luke, devotion to Mary grew in relation to the development of Christian spirituality. It is recognised that the ascetical movements of the second century played a large part in the exaltation of Mary's virginity. In modern times Protestant devotion has been more assisted by her example as wife and mother, though this book does not go into that. But what this book does achieve is a sane and balanced view of the evidence and a total freedom from recriminations or the least unfairness to each other's positions. The members of the consultation and the editors of the book are to be congratulated on the production of this very helpful book.

BARNABAS S.S.F.

Clergymen

The Clerical Profession. *By Anthony Russell.* S.P.C.K., £8.50.

This very informative and sometimes entertaining book is inevitably couched in an unlovely jargon, as it is (in the words of the introduction) ' an historico-sociological account of the development of the clergyman's role '. This development is described as it has taken place since the late eighteenth century, with the emergence of embryo ' professions ' in British society.

The experience of the preceding two and a half centuries, times of zeal and strife, seemed to have drained the clergy of any ambition much beyond the social (they became more gentlemanly) and the philanthropic (their energies were absorbed in schoolmastering, doctoring,

magistracy—and, to a diminishing degree, in church duties) until the advent, successively, of the Evangelical and Tractarian movements.

A further period of zeal and strife followed, which served to distract the attention from the almost dramatic curtailment of the clergyman's role in society. It is clear that, as seen from a secular viewpoint, the role of the clergy in modern society has nearly vanished.

However, perhaps the most rewarding chapter is the last, on future prospects—on page 291 the word ' God ' creeps in—and it becomes clear finally that, rather than stretch our intelligence in a vain search for the role of the clergy in

secular society, we should exercise faith in the ongoing task of Christian ministry and, as one expression of this, the work of the ordained ministers of our own Church of England.

This book can be read as an extended essay on what Christian priesthood accidentally was, and is not—it tells us

little about the essence. Within its terms of reference it cannot do so, and a reader searching for that is referred to deliberately theological books. *Christian Priesthood Today* by Bishop Michael Ramsey, would be a useful complement.

ANSELM S.S.F.

One Man's Journey

Trespass against Francis. *By Christopher Martin.*

Mayhew-McCrimmon, 1979, 134 pp., £2.15.

This is essentially an outsider's book. Someone who writes 'Francis "loved God" (however that might be explained in secular language)' and later 'Learning to love myself . . . is learning to love "God"' could hardly write anything else. These are the only references to the love of God I can lay a finger on and it is difficult to see a God in inverted commas as a basis for Francis' life. This lacuna in understanding makes it impossible for Christopher Martin to understand the Focolarini's refusal to be filmed, and his account of Clare produces a smile. I would like the comments of the Popes (to whom Clare in her rule promised obedience but who tried in vain to persuade her to accept property) on the simplistic statement that Francis *put* Clare into a convent.

Women's Lib may be a modern phrase : liberated women are not an exclusively modern phenomenon. It is, I suppose, asking too much of an imagination in thrall to modern values to expect it to see Clare's choice as her way of being free.

Having said all this, the book is presented as an account of the making of a T.V. programme. It follows the actual events and is best seen as the effect on one man of these events. This leaves little room for depth of understanding, but since he found some of the Franciscan joy : 'Francis made us sing', and finds a place for the value Francis set on the cross, perhaps there will be enough of the essentials here to start other explorers on a rewarding journey.

A SISTER C.S.Cl.

Towards Wholeness

The Longest Journey. *By John Dalrymple.*

Darton, Longman and Todd, 1979, £2.20.

Praying for Inner Healing. *By Robert Faricy.* S.C.M., 1979, £1.95.

The Wound of Knowledge. *By Rowan Williams.*

Darton, Longman and Todd, 1979, £4.75.

Here are three books concerned in their different ways with growth into the 'measure of the stature of the fullness of Christ', with Christian wholeness. The two smaller ones are more directly

concerned with practical issues, the third with the theological foundations.

Robert Faricy writes, as the title indicates, to help people to pray for inner healing. We may not all need

physical healing but inner healing, inextricably interwoven with forgiveness, is for us all. He is at the Pontifical Biblical Institute, a name which did not at once lead me to hope for the simplicity and plain commonsense to be found here or for the immediately recognizable and straightforward use of Scripture. I shall know better next time. This is meant to be a book that you read not 'to inform curiosity' but as you 'kneel where prayer has been valid'. May those in need find it.

John Dalrymple's title comes from Hammarskjöld: 'The longest journey is the journey inward'. He describes his own experience of conversion and follows out the process of extending it from its original limited area to the whole of life. There is again a welcome simplicity and straightforwardness, and there are descriptions, such as that of growth in prayer, which can be of use to those who are already familiar with the teaching. Like Faricy he sees prayer as the essential element in growth into wholeness and tries to help those who wish to know how to go about it.

Rowan Williams writes from a different angle. He is concerned to trace the development of spirituality, bringing out its theological bases. He begins with the New Testament and goes on through the Fathers to end with Luther and S. John of the Cross. Here

too there is at times a deceptive simplicity: clear water can be very deep. There is greater depth here than in the other books because the scope of this book allows it, but there are enough echoes of themes to allow one to hope that the other writers would recognize these depths. 'The goal of a Christian life becomes not enlightenment but wholeness—an acceptance of this complicated and muddled bundle of experiences as a possible theatre for God's creative work', says Williams, and Dalrymple: 'When the house fills up . . . , we realize that we cannot possibly control what happens It is God's house and his children who come and go in it so it is up to him'. 'God provokes crisis to destroy our self-deceiving trust in Law', says Williams, and Dalrymple: 'The experience of conversion, when we pass from "outer" religion to "inner" faith, often begins with a radical experience of incompetence. This is God's way of making us let go'. And so on. There is not room here to describe the way in which Williams traces the development of theology and spirituality against their historical background. It is always illuminating (and perhaps that can contribute to our wholeness!). I hope that these books will be encountered by the many to whom they can be of use.

A SISTER C.S.Cl.

Care and Rehabilitation

Watching for Wings. By Roger Grainger. Darton, Longman and Todd, £2.95

The sub-title of this interesting book is 'Theology and mental illness in a pastoral setting'. It is, as the author states, a book primarily intended for parish priests and theologians of other kinds and for members of the medical and nursing professions, all of whom would find reading it useful in their

appreciation of the Christian understanding of the fragmentation of being in mental illness. The author is a chaplain of a large psychiatric hospital, who attempts very successfully to show what role the chaplain can play in the total care and rehabilitation of patients. However, such a role is not accepted by

all the disciplines involved, and the chaplain can often be an isolated person and excluded from the rest of the therapeutic team. There are hospitals which do recognise the expertise of the chaplain, and in these the theological dimension to life is listened to. It is to be hoped that this will eventually be the

case in all hospitals. Like the rest of the therapeutic team, the chaplain asserts the healing effects of loving relationships, but as the author affirms, the Christian faith asserts that healing Love is none other than the person of Christ—the 'symbol, source, and embodiment of Love'. SIMEON S.S.F.

Great Apostle

S. Paul and His Epistles. A New Introduction. By Hubert Richards.
Darton, Longman and Todd, £2.50.

This book left me full of admiration for its author, who has succeeded in presenting his subject in a most lively and absorbing way. Whether he is writing about a postcard to Philemon, jitters in Salonika, or goings-on in Corinth, which are all Chapter headings, Mr. Richards brings a refreshing comprehension and warmly human insight into the trials and tribulations of the great apostle to the Gentiles in his struggles on behalf of the early Christian communities.

S. Paul often suffers a bad press as being over harsh or too devious in his writings. Here we are helped to see

what prompted the famous letters to be written, the pastoral problems that often required fast off-the-cuff replies. Through this the theology of Paul, and the man himself, emerge with remarkable clarity.

I have found this book helpful during bible-studies, sermon preparation and in listening to the not inconsiderable amount of Pauline material in our liturgy. I therefore warmly recommend it to a wider readership than those needing an introduction to Paul, for this is also a re-introduction from which many could benefit.

VICTOR S.S.F.

Means of Growth

Community and Growth. By Jean Vanier. Darton, Longman and Todd, £3.40.

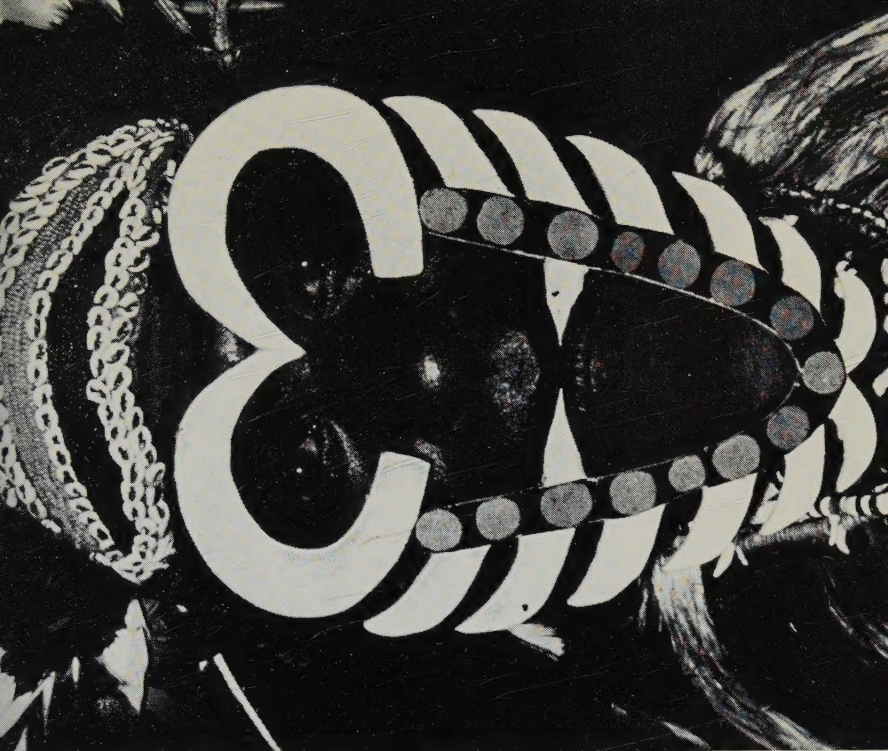
Some writers have an immediate appeal. For me, Jean Vanier is one such and I am not alone, because the sight of the book in my room has prompted many to indicate how valuable they found *Tears of Silence*. This book is a must for those living in community or contemplating community life, either religious or secular. It is the product of the author's own experience after fourteen years with L'Arche, which he of course founded.

It is a book not of knowledge but of wisdom. I found it so compelling that it was difficult to put down. It is not that

it says anything new yet few would fail to learn from its pages.

It is attractively laid out in short paragraphs under such headings as: Mutual Trust, You are responsible for your Community, The Risk of Growth, Becoming Bread. For me, the chapter on Gifts was the most profound. Community life is a means of growth and is exciting, with all its ups and downs, its joys and sorrows. Jean Vanier's enthusiasm is compelling. A book well worth reading? Yes, and more than once.

SIMEON S.S.F.



Brother Philip from Papua New Guinea, Deputy Minister in the Pacific Province, as he is usually seen, and in Traditional Ceremonial Costume.